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*Quarta: D*

# A DISCOVERIE OF THE MANIFOLD CORRVPTIONS OF THE HOLY SCRIPTVRES BY THE Héretikes of our daies, specially the English Sectaries, and of their foule dealing herein, by partial & false trans- lations to the aduantage of their here- sies, in their English Bibles vsed and authorised since the time of Schisme.

By GREGORY MARTIN one of the readers  
of Diuinitie in the ENGLISH COLLEGE  
OF RHEMES.

2 Cor. 2,

*Non sumus sicut plurimi, adulterantes verbum Dei, sed  
ex sinceritate, sed sicut ex Deo, coram Deo, in Christo  
loquimur.*

That is,

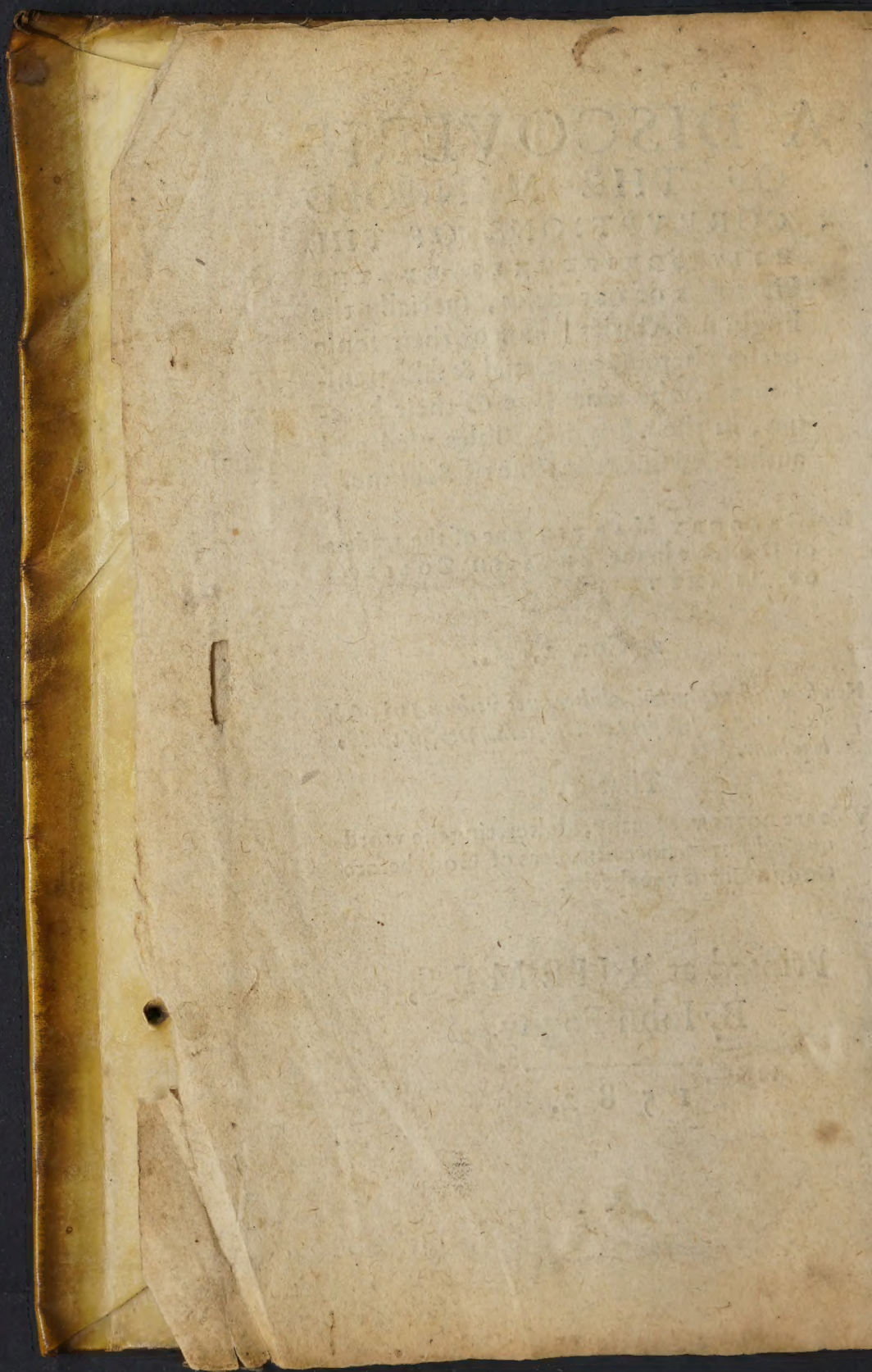
VVe are not as very many, adulterating the word  
of God, but of sinceritie, & as of God, before  
God, in Christ vve speake.

Printed at R H E M E S,  
By Iohn Fogny.

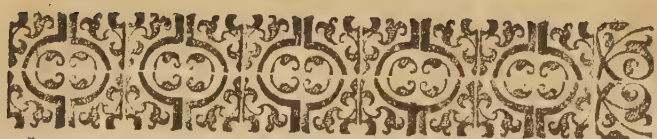
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# THE PREFACE

## CONTAINING FIVE SVNDRIE ABVSES OR CORRVPTIONS OF HOLY Scriptures, common to al Heretikes, & agreing specially to these of our time: vvith many other necessarie aduertise- ments to the reader.



As it hath been alwaies the fals hie<sup>o</sup> Heretikes  
of Heretikes to pretēd Scriptures, sine vvaies  
for shevv of their cause: so hath specially a-  
it been also their custom and pro-  
perties to abuse the said Scriptures, abuse the  
many vvaies, in fauour of their er-  
rors.

1 One vway is, to deny vvhole bookes thereof 1 Denying  
or partes of bookes, vvhen they are evidently a-  
gainst them. So did (for example) Ebion al S. Paules  
epistles, Manicheus the Actes of the Apostles, Alog-  
giani S. Iohns Gospel, Marcion many peeces of S.  
Lukes Gospel, and so did both these and other he-  
retikes in other bookes, denying and allowving  
vvhat they list, as is euident by S. Ireneus, S. Epipha-  
nius, S. Augustine, and al antiquitie.

2 An other vway is, to call into question at the 2 Doubting  
least and make some doubt of the authoritie of  
certaine bookes of holy Scriptures, thereby to di-  
minish their credite. so did Manicheus affirme of  
into questiō

## The Preface

the vvhole newv Testament, that it vvvas not vvrit-  
ten by the Apostles: & peculiarly of S. Matthevv  
Gospel, that it was some other mās vnder his name:  
and therfore not of such credite, but that it might  
in some part be refused. so did Marciō & the Ariās  
deny the epistle to the Hebrues to be S. Paules,  
Epiph. li. 2. hær. 69. Euseb. li. 4. hist. c. 27. & Alog-  
iani the Apocalypse to be S. Iohns the Euāgelist.  
Epiph. & August. in hær. Alogianorum.

3 Voluntarie  
expositions  
according to  
every ones  
fantie or he-  
resie.

3 An other way is, to expound the Scriptures  
after their ovvne priuate conceite and phantasie,  
not according to the approved sense of the holy  
auncient fathers and Catholike Church. so did  
Theodorus Mopsuestites (A. & Synod. 5.) affirme of  
al the bookes of the Prophets, and of the Psalmes,  
that they spake not evidently of Christ, but that  
the auncient fathers did voluntarily dravv those  
sayings vnto Christ vvwhich vvvere spoken of other  
matters. so did al heretikes, that vvould seeme to  
ground their heresies vpon Scriptures, & to auouch  
them by Scriptures expounded according to their  
ovvne sense and imagination.

4 Changing  
some vvor-  
des or sen-  
tēces of the  
very origi-  
nal text.  
Tertul. cont.  
Marcio. li. 1.  
in princ.

4 An other vvay is, to alter the very original  
text of the holy Scripture, by adding, taking away  
or changing it here and there for their purpose. so  
did the Arians in sundrie places, and the Nestoriās  
in the first epistle of S. Iohn, and especially Mar-  
cion, vvwho was therfore called, *Mus Ponticus*, the  
mouse of Pontus, because he had gnawen (as it  
vvwere) certaine places vvwith his corruptions,  
whereof some are said to remaine in the Greeke  
text vntil this day.

5 False and  
heretical  
translation.

5 An other way is, to make false translations of  
the Scriptures for the maintenance of errour and  
heresie. so did the Arians (as S. Hierom noteth in  
26. Esa.) read and translate Prouerb 8. *Dominus crea-  
uit me in initio viarum suarum.* that is, *The Lord crea-  
ted*



To the Reader.

ted me in the beginning of his vvaies, so to make Christ  
the vvifedom of God, a mere creature. S. Augustin  
also li. 5. cont. Iulian. c. 2. noteth it as the interpre-  
tation of some Pelagian Gen. 3. *Fecerunt sibi vesti-*  
*menta*, for, *perizómata* or *campestria*. that is, They made  
them selues garments. whereas the vvord of the Scrip-  
ture is, breeches or aprons proper & peculiar to co-  
uer the secrete partes. Againe, the self same Hereti-  
kes did reade falsely Ro. 5. *Regnavit mors ab Adam*  
*vsque ad Moysen etiã in eos qui peccauerũt in similitudinẽ*  
*prauaricationis Adæ*, that is, Death reigned from Adam  
to Moyses euen on them that sinned after the similitude  
of the prauarication of Adam, to maintaine their he-  
relie against original sinne, that none vv ere in-  
fected therewith, or subiect to death & dammatiõ,  
but by sinning actually as Adam did. Thus did the  
old Heretikes.

6 what these of our daies? is it credible that being  
so vv el vv arned by the condemnation and detesta-  
tion of them, they also vvould be as mad and as  
impious as those? Heretikes (gentle Reader) be  
alvv aies like Heretikes, and hovvsoever they differ  
in opinions or names, yet in this point they agree,  
to abuse the Scriptures for their purpose by al  
meanes possibly. I vv il but touche foure points of  
the five before mentioned, because my purpose is  
to stay vpon the last only, and to discipher their  
corrupt translations. But if I vvould stand vpon  
the other also, vv ere it not easy to shevv the maner  
of their proceeding against the Scriptures to haue  
been thus: to deny some vvhole bookes and parts  
of bookes, to call other some into question, to ex-  
pound the rest at their pleasure, to picke quarels to  
the very original and Canonical text, to fester and  
infect the vvhole body of the Bible vvith cankred  
translations?

ἐκ τῆς ἀρχῆς  
possedit.

קניני

ᾧ ἐξ ὧν αὐτοὶ

ἐκ

חגרת

Aug. ep. 89.

& lib. 1. de

pec. mer.

ca 11.

ὅτι τοὺς μὴ

ἀμαρτῆ-

σαντας.

That the  
Protestants  
and Calui-  
nistes vse  
the foresaid  
five meanes  
of defacing  
the Scriptu-  
res.

The Preface.

7 Did not Luther deny S. James epistle and so contemne it that he called it an epistle of strauv, & not vvorthie of an Apostolical spirit? must I proue this to M. Vvhitakers, vvho vvould neuer haue \*denied it so vehemently in the superlatiue degree for shame, if he had not thought it more shame to graunt it? I neede not goe far for the matter: Aske M. Fulke, and he vvil flatly confesse it vvvas so. Aske Calvin *in arg. ep. Iacobi.* aske Flaccus Illyricus, *in argum. ep. Iacobi.* and you shal perceiue it is very truc. I vvil not send you to the Catholike Germans and others, both of his ovvne time and after, that vvrote against him in the question of iustification: among vvhom not one omitteth this, being a thing so famous and infamous to the confusion of that Arch heretike.

8 To let this passe: Tobie, Ecclesiasticus, & the Machabees are they not most certainly reiecte? and yet they vvwere allowved and receiued for Canonical, by the same authoritie that S. James epistle vvvas. This epistle the Calvinists are content to admit, because \*so it pleased Calvin: those bookes they reiect, because so also it pleased him. And vvwhy did it so please Calvin? vnder pretence forsooth that they vvwere once doubted of, and not taken for Canonical. but is that the true cause in deede? Hovv do they then \*receiue S. James epistle as Canonical, hauing been before doubted of also, yea (as \*they say) reiecte?

9 Marke gentle Reader for thy soules sake, and thou shalt finde, that heresie and only heresie is the cause of their denying these bookes: so far, that against the orders and Hierarchies and particular patronages of Angels, one of them vvriteth thus in the name of the rest, *Vve passe not for that Raphael of Tobie, neither do vve acknowledge those seuen Angels vvwhich he speaketh of. This is far from Canonical Scriptures*

Cont. rat.  
Edm. Camp.  
pag. 11.

Retent. pag.  
32. dist. of  
the Rocke  
p. 307.  
Luther. in  
nouo Test.  
Germa. in  
Præf. Iacob.

Cōc. Carth.  
3 can. 47.

Argum. in  
ep. Iac.

Vvhitak.  
p. 10.  
ibid.

ibid. p. 17.  
M. Whitak.  
by these  
vvordes cō-  
demneth



To the Reader.

tures, that the same Raphael recordeth, and saoureth I  
 vnot not what superstition. Against free vvil thus:  
 I little care for the place of Ecclesiasticus, neither vvil I be-  
 leue free vvil, though he affirme an hundred times, That  
 before men is life and death. And against praier for the  
 dead, and intercession of Saints, thus: As for the  
 booke of the Machabees, I do care lesse for it then for the  
 other. Iudas dreame concerning Onias I let passe as a dreame.  
 This is their reuerence of the Scriptures vvwhich  
 haue vniuersally been reuerenced for Canonical in  
 the Church of God about 1100 yeres, Conc. Carth. 3.  
 and particularly of many fathers long before.  
 August. de doct. Christ. lib. 2 ca. 8.

10 As for partes of bookes do they not reiect cer-  
 taine peeces of Daniel and of Hester, becaute they  
 are not in the Hebrue, vvwhich reason S. Augustine  
 reiecteth: or becaute they vvwere once doubted of  
 by certaine of the fathers: by vvwhich reason some  
 part of S. Marke and S. Lukes Gospel might novv  
 also be called in controuersie, specially if it be true  
 vvwhich M. Vvhitakers by a figuratiue speache more  
 then insinuateth, That he can not see by vvwhat right that  
 vvwhich once vvwas not in credite, should by time vvwinne  
 authoritie. Forgetting him self by & by, and in the  
 very next lines admitting S. Iames epistle (though  
 before doubted of for Canonical Scriptures. vnles  
 they receiue it but of their courtesie, and so may  
 refuse it vvhen it shal please them, vvwhich must  
 needes be gathered of his vvordes, as also many  
 other notorious absurdities, contradictions, and  
 dumme blâckes. Vvwhich only to note, were to con-  
 fute M. whitakers by him self, being the Ansvverer  
 for both Vniuersities.

11 For the second point, vvwhich is not the grosse  
 denial of bookes, but yet calling of them in que-  
 stion, mouing scruples about them, & diminishing  
 their authoritie and credite, I vvil goe no further  
 a iiiij then

their ovne  
 seruice bo-  
 cke, which  
 appointe h  
 these bookes  
 of Tobie &  
 Ecclesiasti-  
 cus, to be  
 readde for  
 holy Scrip-  
 ture, as the  
 other. Do  
 they readde  
 in their  
 Churches  
 Apocryphal  
 and super-  
 stitious bo-  
 okes for ho-  
 ly Scripture?  
 or is he a  
 Puritane,  
 that thus  
 disgraceth  
 their order  
 of daily  
 seruice?

pag 10.

M. Vvhitak.  
 booke.

The Preface

In the argu-  
ment Bib.  
an. 1579.

ἡ πρὸς  
ἑβραίους  
ἐπιστολὴ  
Παύλου.

then to S. Paules epistle to the Hebrues, vvich I  
vvil not aske vvhy they doubt of, or rather thinke  
it not to be S. Paules, for they vvil tel me, becaufe  
it vvas once in doubt (not considering that it vvas  
in like maner doubted vvwhether it vvwere Canoni-  
cal, & yet they vvil not novv deny but it is Cano-  
nical) but I must aske them and request them to  
make a reasonable ansyver, vvhy in their English  
Bible of the yere 1579 and 1580 they presume to  
leauve out S. Paules name out of the very title of the  
said epistle, vvwhich name is\* in the Greeke, and in  
Bezaz Latin translation, both vvwhich they professe  
to folovv. See the title of the new Test.an. 1580.  
Doth not the title tel them that it is S. Paules? vvhy  
seeke they further: or vvhy do they change the  
title, striking out S. Paules name, if they meant to  
deale simply and sincerely? and vvhat an heretical  
pecuifhnes is this, becaufe Beza telleth them of one  
obscure Greeke copie that hath not Paules name,  
and onely one: that they vvil rather folovv it, then  
al other copies both Greeke and Latin? I report me  
to al indifferent men of common sense, vvwhether  
they do it not to diminish the credite of the  
epistle.

12 I knowv very vvell that the authoritie of Ca-  
nonical Scripture standeth not vpon the certaintie  
of the author, but yet to be Paules or not Paules,  
Apostolical or not Apostolical, maketh great dif-  
ference of credite and estimation. For, vvhat made  
S. Iames epistle doubted of sometime, or the secōd  
of S. Peter, and the rest, but that they vvwere not  
thought to be the epistles of those Apostles? This  
Luther savv very vvell, vvhen he denied S. Iames  
epistle to be Iames the Apostles vvriting. If titles  
of bookes be of no importāce, then leauve out Mat-  
thevv, Marke, Luke, and Iohn, leauve out Paul in  
his other epistles also, and you shal much pleasure  
the



*To the Reader.*

the Manichees and other old Heretikes: and if the titles make no difference, vrge no more the title of the Apocalypse, *S. Iohn the Diuines*, as though it vvere not *S. Iohns* the Euangelistes, and you shal much displeasure some Heretikes novv a daies. breefely, most certaine it is, and they knowv it best by their ovvne vsual doings, that it is a principal vvay to the discredite of any booke, to deny it to be that authors, vnder vvwhose name it hath been receiued.

13 But I come to the third point of volutarie expositions of the Scripture, that is vvhen euery man expoūdeth according to his errour & Heresie. This needeth no prooffe, for vve see it vvith our eies. Looke vpon the Caluinists and Puritanes at home, the Lutherans, Zuinglians, and Caluinists abroad: read their bookes vvritten vehemently, one sect against an other: are not their expositions of one and the same Scripture as diuerse and contrarie, as their opinions differ one from an other? Let the example at home be, their controuersie about the distinction of Ecclesiastical degrees, Arch-bishop, Bishop, and minister: the example abroad, their diuers imaginations & phantasies vpon the most sacred vvordes, *Hoc est corpus meum*.

14 And if you vvil yet haue a further demonstration, this one may suffice for al. They reiect Councils, and Fathers, and the Catholike Churches interpretation, vnles it be agreable to Gods vvord, and vvwhether it be agreable or no, that Luther shal iudge for the Lutherans, Caluin for the Caluinists, Cartvvright for the Puritanes, and an other for the Brethren of loue: breefely \*them selues vvil be iudges both of Councils and Fathers vvwhether they expound the Scriptures vvvel or no, & euery youth among them vpon confidence of his spirit and knowvledge vvil saucily controule not onely one  
but

Vvhitak. pa.  
17. & 120.



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but al the fathers cōsenting together, if it be against that vvhich they imagine to be the truth.

ib. pag. 101.

Pref. ad 6  
theses Oxon  
pag. 25.

Li. Confess.  
1. ca. 14. li. 7.  
c. 20.

Cicero de  
Senect.

Beza the  
mouse of  
Geneua,  
gnaweth  
the text of  
Scripture.

15 Vvherypon it riseth that one of them defendeth this as very vvel said of Luther, *that he esteemed not the vworth of a rush a thousand Augustines, Cyprians, Churches, against him self.* And an other very finely and figuratiuely, (as he thought) against the holy Doctor and Martyr S. Cyprian affirming *that the Church of Rome can not erre in faith*, faith thus: *Pardon me Cyprian, I vould gladly beleene thee, but that beleeuing thee, I should not beleene the Gospel.* This is that vvhich S. Augustine faith of the like men, *dulcissime vanos esse, non peritos sed perituros, nectam desertos in errore, quā desertos a veritate.* And I thinke verily that not only vve, but the vvifer men among them felues smile at such eloquence, or pitie it, saying this or the like most truely, *Prodierunt oratores noui, stulti adolescentuli.*

16 The 4 point is, of picking quarels to the very original text: for alter & change it I hope they shal not be able in this vvatchful vvorld of most vigilant Catholikes. But vvhat they vvould doe, if al Bibles vvere only in their handes and at their commaundement, ghesse by this: that Beza against the euidence of al copies both Greeke and Latin, (In his Annot. vpon the new Test. set forth in the yere 1556.) thinketh *αἰῶλος*, is more then should be in the text Mat. 10: & *πὲν ἐκχλωόμενον* Luc. 22. and *αἰῶνεν αὐτοῖς* Act. 7: the first, against Peters supremacy: the second, against the real presence of Christs blood in the B. Sacrament: the third, against the making of vvhatsoever images, vvwhether they be adored or no. Thus you see how the mouse of Geneua (as I told you before of Marcion the mouse of Pontus) knibbleth and gnaweth about it, though he can not bite it of altogether.

5 He



*To the Reader.*

17 He doth the like in sundrie places vvhich you may see in his Annotations Act. 7. v. 16. Vvhether he is faucie against al copies Greeke and Latin to pronounce corruption, corruption, auouching and endeavouring to proue that it must be so, and that vvith these vvordes, *To vvhat purpose should the holy Ghost, or Luke, adde this?* Act. 8. v. 26. But because those places concerne no cōtrouersie, I say no more but that he biteth at the text, and vvould change it according to his imagination, if he might: vvhich is to proud an enterprise for Beza, and smal reuerence of the holy scriptures, so to call the very text into controuersie, that vvhatsoeuer pleaseth not him, crept out of the margent into the text, vvhich is his common and almost his only coniecture.

18 He biteth fore at the vvord ἀναλογία Luc. 1. v. 78. and vvil not trāslate that, but the Hebrue word of the old Testament. but at ὁδὸς (Act. 2. v. 24.) much more, & at ἐβδμήκορτε πέντε (Act. 7. v. 14.) exceedingly: but yet after he hath said al that he could against it, he concludeth, that *he durst not, and that he had a conscience, vpon coniecture to change any thing.* And therefore al this is gnawing only. but in the 3 of Luke he maketh no conscience at al, to leaue out these vvordes vers. 36, *Qui fuit Cainan*, not only in his owne translation, but in the vulgar Latin vvhich is ioyned therewith, saying in his Annot. *Non dubitauimus expungere*, that is, *Vve doubted not to put it out:* & vvhy? *by the authoritie of Moyse Gen. 11.* Vvhetherby he signifieth, that it is not in the Hebrue Gen. 11. vvhether this posteritie of Sem is reckened: and so to mainteine the Hebrue veritie (as they call it) in the old Testament he careth not vvhat become of the Greeke in the nevv Testament: vvhich yet at other times, against the vulgar Latin

πρὸς

No. Test.  
an. 1556.  
πρὸς καὶ τὸν  
Beza reconcileth the Greeke text of the nevv Testament vvith the Hebrue text of the old, by putting out of the Greeke text so much as pleaseth him.



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text, they call the Greeke veritie, and the pure fountaine, and that text vvhereby al translations must be tried.

19 But if he haue no other vway to reconcile both Testaments, but by striking out in the Greeke of the new, al that agreeth not vvith the Hebrue of the old Testament, then let him alter and chage so many wordes of our Sauour him self, of the Euangelistes, and of the Apostles, as are cited out of the old Testament, and are not in Hebrue. Vvhich places they know are very many, & when neede is, they shal be gathered to their handes. Let him strike out ( Mat. 13. v. 14. 15. & Act. 28. v. 26. 27 ) the vvordes of our Sauour and S. Paul, cited out of Esay, because they are far otherwise in the Hebrue. Strike out of the epistle to the Galatiás these vvordes, *upon a tree*: because in the Hebrue it is only thus *Cursed is he that is hanged*. Deut. 21. in fine. Yea strike out of Dauids Psalmes that which concerneth our redemption *upon the Crosse* much neerer, *they haue pearced my handes & my feete*, Ps. 21. because in the Hebrue there is no such thing. Let them controule the Apostle, Eph. 4. for saying, *dedit he gaue giftes*: because it is both in the Hebrue and Greeke, (Psal. 67) *Accipisti, thou tookest giftes*. and (Hebr. 10) for, *corpus aprasti*, let them put, *aures perforasti*, because it is so in the Hebrue Psal. 40. To be short, if al must be reformed according to the Hebrue, vvhy doth he not in S. Steuens sermon cut off the number of fve soules from seuentie fve, because it is not in the Hebrue?

20 Must such difficulties and diuersities be resolved by chopping and changing, hacking and hewing the sacred text of holy Scripture? See into vvhat perplexities wilful heresie and arrogacie hath driuen them. To discredite the vulgar Latin translation of the Bible, and the fathers expositiós accor-

Esa. 6, 9, 10.

Gal 3. 13.

πᾶς κρεμᾶ-  
μενος ὅτι  
ξύλου.

חַלּוּי

ἱλαβες

לְקַחְתָּ

אֶזְרִי

כְּרִית

לִי

*To the Reader.*

according to the same ( for that is the original  
cause of this ) and besides, that they may haue al-  
waies this euasion, *It is not so in the Hebrue, it is other-  
wise in the Greeke*, and so seeme ioly fellowes and  
great clerkes vnto the ignorant people, what doe  
they? they admit only the Hebrue in the old Test.  
and the Greeke in the new, to be the true and au-  
thentical text of the Scripture. Vwherevpō this fo-  
lovveth, that they reiect, and must needes reiect the  
Greeke of the old Test. ( called the Septuaginta )  
as false, because it differeth frō the Hebrue. Vvhich  
being reiectēd, therevpon it folovveth againe, that  
wheresoeuer those places so disagreing from the  
Hebrue are cited by Christ or the Euangelistes &  
Apostles, there also they must be reiectēd, because  
they disagree from the Hebrue. and so yet againe  
it folovveth, that the Greeke text of the new Testa-  
ment is not true, because it is not according to  
the Hebrue veritie: and consequently the wordes  
of our Sauour, and vvritings of his Apostles must  
be reformed ( to say the lest ) because they speake  
according to the Septuaginta, and not according  
to the Hebrue.

21 Al which must needes folow, if this be a good  
consequēce, *I finde it not in Moyses, nor in the Hebrue,*  
*therfore I strooke it out*, as Beza doth and saith con-  
cerning the foresaid vvordes, *Qui fuit Cainan*. This  
consequēce therfore let vs see hovv they vvil iu-  
stifie: and vvithal let them tel vs, vvwhether they  
vvil discredite the new Testament, because of the  
Septuaginta, or credite the Septuaginta, because of  
the new Testamēt, or hovv they cā credite one, &  
discredite the other, vvhere both agree & consent  
together: or, vvwhether they vvil discredite both,  
for credite of the Hebrue: or rather, vvwhether there  
be not some other way to reconcile both Hebrue  
and Greeke, better then Bezas impudent presum-  
ption

Their per-  
plexitie in  
defending  
both the he-  
brue text of  
the old Tes-  
tament, and  
Greeke text  
of the new.



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ption. Vvhich if they vvil not mainteine, let them flatly confesse that he did vvickedly, and not (as they doe) defend euery vvord and deede of their Maisters, be it neuer so heinous, or false it at the least.

Howv the fa- 22 Alas howv far are these men from the mo-  
thers recon- destie of the auncient fathers, and from the hum-  
cile the said ble spirit of obedient Catholikes, vvho seeke al  
Hebrue and other meanes to resolue difficulties, rather then to  
Greeke. doe violence to the sacred Scripture, and vvhen  
Li. 18. de Ci- they finde no vvay, they leaue it to God. S. Au-  
uit. c. 43. gustine concerning the difference of the Hebrue  
2 Lib. de and the Greeke, saith often to this effect, that it  
Doct. Chr. pleased the holy Ghost to vtter by the one, that  
c. 15. vvhich he vvould not vtter by the other. And S.  
Hexam. li. 3. Ambrose thus, *Vve haue found many things not idly  
cap. 6. added of the 70 greeke interpreters.* S. Hierom, though  
In Procem. an earnest patrone of the Hebrue (not vvithout  
li. Paralip. cause, being at that time perhaps the Hebrue veritie  
in deede) yet giueh many reasons for the diffe-  
rences of the Septuaginta, and concerning the  
Coment. in foresaid places of S. Luke, he doth giue a reason  
28. Esa. and thereof, both for the 70, and for the Euangelist  
in question. that folovved them, neither doubting of the truth  
Hebrai. thereof, nor controuling them *by the authoritie of  
Moyfes* (as Beza speaketh) that is, by the Hebrue.  
Others say concerning Cainan, that Moyfes might  
leaue him out in the Genealogie of Sem, by the  
Mat. c. 1. instinct of the same Spirit, that S. Matthevv left  
out three kings in the genealogie of our Sauour.  
Vvhere if a man vvould controule the Euangelist  
by the Hebrue of the old Testament that is read in  
the bookes of the kings, he should be as vvise and  
as honest a man as Beza. Lastly, Venerable Bede  
Præf. in A. 2. thinketh it sufficient in this very difficultie of  
Apost. Cainan, to maruel at it reuerently; rather then to  
searche it dangerously. And thus far of picking  
quarrels

*To the Reader.*

quarrels to the original text, and their good vvill to alter and change it as they list, if they might be suffered.

23 Vvhich also may be proued by al their false translations (being the principal point I meane to speake of) most euidently. For as novv they translate falsely to their purpose, because they can not alter the text: so vvould they, if it vvere possible, haue the text agreeable to their translation. For example, he that translateth, *ordinances*, vvhen it is in the original Greeke text, *iustifications*, and, *traditions*, he vvould rather that it vvere, *ordinances*, also in the Greeke: but because he cannot bring that about, he doth at the least vvhat he can, to make the ignorant belecue it is so, by so translating it.

The abuse of Scriptures, Corrupt translation. vvwhich is the argumēt and purpose of this booke.

24 And this of al other is the most fine and subtil treacherie against the Scriptures, to deceiue the ignorant readers vvithal, (vvhich S. Paul calleth *the secrete things of dishonestie, and adulterating of the vvord of God*, as it vvere mingling vvater vvith vvine like false vinteners) vvhen they giue them for Gods vvord, & vnder the name of Gods word, their ovvne vvordes, and not Gods, forged and framed, altered and changed, according to differences of times, and varietie of nevv opinions, and diuersitie of humors and spirits, diuersely and differently, one Heretike not only correcting his fellow every day, but one egrely refuting and refelling an other. \* Bucer, and the Osiandrians and Sacramentaries against Luther for false translations: Luther against Munster, Beza against Castaleo, Castaleo against Beza, Calvin against Seruetus, Illyricus both against Calvin and Beza: The Puritanes cōtroule the grosser Calvinistes of our Countrie, yea the later translations of the self same Heretikes controule the former exceedingly, not only of ouersights, but of vvilful falsifications, as it is

2 Cor. 4.

The Heretikes dissension about their translations.

\* Dial. cont. Melancth. Lind. dubit. pag. 84, 96. 98.

c See Zuingle. resp. 1. and Confess. Tigurinorum.

noto-



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ibid. pag. 83. 27. notorious in the \* later editions of Luther and Beza, and in our English Bibles set forth in diuers yeres, from Tindal their first translatour vntil this

The newv Test. of the yere 1580. \* Luc. 3, 36. day: yea (vvhich is more) the English trāslatours of Bezas newv Testament, controule him and his translation vvhich they protest to solovv, \* being afraid sometime and ashamed to expresse in English his false translations in the Latin.

A&. 1, 14, & 2, 23. A&. 3, 21. 25 But in this Catalogue of dissentions falsifiers and disagreeing translatours, I vvil not greatly rippe vp old faultes neither abrode, nor at home. I

The Germā, Frenche, and English corruptions of the newv Testament. \* See Lind. Dubit. p. 84 85, &c. \* Vigor and the rest. I leaue Luthers false translations into the German tongue, to the credite of Staphylus, *Apolog. part. 2.* and Emserus. *praf. Annot. in no. Test. Luth.* and other German vvriters of his ovvne time, that savv them and readde them, and reckened the nūber of them in the newv Testamēt only, about \* 1400 heretical corruptions: I leaue Caluins and Bezas frenche corruptions, to so many vvorthie men as \* haue noted them in their frēche bookes against the said heretikes: Tindals and his companions corruptiōs in their first English bible, to our learned cōtrie-men of that age, & namely to the right Reuerend Father and Confessor Bishop Tonstal, vvho in a sermon openly protested that he had found in the newv Testament only, no lesse then two thousand.

\* Lind. dub. pag. 98. If vve knovv it not, or vvil not beleecue it, \* strangers in their Latin vvritings testifie it to the vvorld.

The authors intēt in this booke. 26 But I omit these as vnknorven to our countrie, or to this age, and vvil deale principally vvith the English translations of our time, vvich are in euery mans handes vvithin our countrie the corruptions vvhereof, as they are partly touched here and there in the Annotations vpon the late newv English Testament Catholikelv translated & printed at Rhemes, so by occasion thereof, I vvil by Gods

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Gods help, to the better comoditie of the reader, and euidence of the thing, lay them closer together, and more largely display them, not counting the number, because it vvere hard, but esteeming the vveight & importance of so many as I thought good to note, specially in the new Testament. Vwhere I haue to aduertise the Reader of certaine special things, vvhich he must obserue.

27 First, that in this booke he may not looke for the prooffe or explication & deciding of controuerfies, Vvhich is done in the Annotations vpon the new Testament, but only the refuting or controuling of their false translations concerning the said controuerfies, vvhich is the peculiar argument of this treatise.

Certaine ad-  
uertisemēts  
to the Rea-  
der.

28 Secondly, that vve refute sometime one of their translations, sometime an other, and euery one as their fals hood giueth occasion. Neither is it a good defense for the fals hood of one, that it is truly translated in an other: the reader being deceived by any one, because commonly he readeth but one. Yea one of them is a cōdemnation of the other.

29 Thirdly, that we speake indifferently against Protestants, Calvinistes, Bezites, and Puritans, without any curious distinction of them, being al among them selues brethren and pewsellowes, and sometime the one sort of them, sometime the other; more or lesse corrupting the holy Scriptures.

30 Fourthly, that we giue but a tast of their corruptions, not seing so far, nor marking al so narrowly and skilfully, as them selues knowv their ovvne subtelties and meanings, vvhov vil smile at the places vvhich we haue not espied.

31 Fifthly, that the very vse and affectation of certaine termes, and auoiding other some, though

b it be



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it be no demonstration against them, but that they may seeme to defend it for true translation, yet was it necessarie to be noted, because it is & hath been alwaies a token of heretical meaning.

32 Sixtly, that in explicating these things, we haue endeououred to auoid (as much as was possible) the tediousnes of Greeke & Hebrue vvordes, vvhich are only for the learned in these tongues, and vvhich made some litle doubt vvwhether this matter (vvhich of necessitie must be examined by them) vvwere to be vvritten in English or no. but being persuaded by those (vvho them selues haue no skill in the said tongues) that euery reader might reape commoditie thereby, to the vnderstanding & detesting of such false and Heretical translations, it vvwas thought good to make it vulgar and common to al our decre countrie men, as the newv Testament it self is cōmon, vvwhereof this Discouerie is as it vvwere an handmaid, attending therevpon for the larger explication and prooffe of corruptions there breefely touched, and for supplie of other some not there mentioned.

33 Seuenthly, that al the English corruptions here noted and refuted, are either in al or some of their English bibles printed in these yeres, 1562. 1577. 1579. And if the corruption be in one Bible, not in an other, commonly the said Bible or bibles are noted in the margent: if not, yet sure it is that it is in one of them, and so the reader shal finde it, if he finde it not alwaies in his ovvne Bible. And in this case the reader must be very vvise and circūspect, that he thinke not by and by we charge them falsly, because they can shew him some later edition that hath it not so as we say, for it is their common and knowven fash ion, not onely in their translations of the Bible, but in their other bookes and vvritinges, to alter and change, adde and put out,

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out, in their later editions, according as either themselves are ashamed of the former, or their scholars that print them againe, dissent and disagree from their Maisters. So hath Luthers, Caluins, and Bezas writings and translations been changed both by them selves and their scholars in many places, so that Catholike men when they confute that which they finde euident faultes in this or that edition, feare nothing more then that the reader hath some other edition, where they are corrected for very shame, and so may conceiue that there is no such thing, but that they are accused vwrongfully. for example. Call to minde the late pretended conference in the tower, where that matter was denied and faced out for Luthers credite, by some one booke or edition of his, vvhich them selves, and all the world knoweth was most truly laid to his charge.

Touching  
S. Iames  
epistle.

34 Eightly, in citing Beza, I meane alwaies (vnles I note othervvise) his Latin translation of the new Testament vvith his annotations adioyned therevnto, printed in the yere 1556.

35 Lastly and principally is to be noted that we wil not charge them vvith falsifying that vvich in deede is the true and authentical Scripture, I meane the vulgar Latin Bible, vvich so many yeres hath been of so great authoritie in the Church of God, and vvith all the auncient fathers of the Latin Church, as is declared in the preface of the New Testament: though it is much to be noted, that as Luther, only in fauour of his heresies did vvilfully forsake it, so the rest folowed and do folovv him at this day, for no other cause in the vvorld but that it is against them. & therefore they inueigh against it, and against the holy Council of Trent for confirming the authoritie thereof, both in their speciall treatises thereof, and in all their

Vve charge  
them not  
vvith forsaking  
the old  
approued  
Latin text,  
though it be  
an ill signe,  
& to their euident  
confusion.

Kemnitius.  
Caluin.



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writings, vvhether they can take any occasion.

36 And concerning their vvilful and heretical auoiding thereof in their new translations, vvhether greater argumēt can there be then this, that Luther, vvho before alwayes had readde vvith the Cath. Church and vvith al antiquitie, these vvordes of S. Paul, *Haue not vve power to leade about A WOMAN A SISTER*, as also the rest of the Apostles? and in S. Peter, these vvordes, *Labour that By GOOD WORKES you may make sure your vocation and election*: sodenly, after he had cōtrarie to his profession taken a vvife (as he called her) and preached that al other votaries might do the same, and that faith only iustified, good vvorkes vvere not necessarie to saluation: sodenly (I say) after he fell to these heresies, he began to reade and translate the former Scriptures accordingly, thus: *Haue not vve power to leade about a SISTER A WIFE, as the rest of the Apostles?* and, *Labour that you may make sure your vocation and election*: leauing out the other vvordes, by good vvorkes. And so doe both the Calvinists abroad, and our English Protestants at home reade and translate at this day, because they hold the self same heresies.

37 So doe they in infinite places alter the old text, vvvhich pleased them vvell before they vvere Heretikes, and they doe it vvith brassen faces, and plaine protestation, hauing no shame nor remorse at al, in fleeing from that which all antiquitie vvith one consent allowved and embraced vntil their unhappie daies. Vvhich though it be an euident cōdemnation of their nouelties in the sight of any reasonable man that hath any grace, yet as I began to admonish thee (gentle Reader) vve vvill not charge them for altering the auncient approued Latin translation, because they pretend to folovv the Hebrue and Greeke, and our purpose is not here,

2 Cor. 9.  
Mulierem  
sororem.  
2 Pet. 1.

here, to proue that they should not folow the Hebrue and Greeke that now is, before the auncient approued Latin text, which is done breifely already in the preface to the new Testament.

38 Neither wil we burden them, for not following the vulgar Latin text, when the same agreeth with most auncient Greeke copies: which notwithstanding is great partialitie in them, & must needs be of an heretical wilful humor, that among the Greeke copies them selues, they reiect that which most agreeth with the vulgar Latin text, in places of controuersies: Yet wil we not say, neither in this case, lay falshod and corruption to their charge, because they pretend to translate the common Greeke text of the new Testament, that is, one certaine copie. but here at the least let them shew their fidelitie, & that they be true and exacte translatours. for here onely shal they be examined and called to account.

39 And if they folow sincerely their Greeke and Hebrue text, which they professe to folow, and which they esteeme the only authentical text, so far we accuse them not of heretical corruption. but if it shal be euidently proued, that they shrinke from the same also, and translate an other thing, and that wilfully, and of full intention to countenance their false religion and wicked opinions, making the Scriptures to speake as they list: then we trust, the indifferēt reader for his owne soules sake, wil easily see and conclude, that they haue no feare of God, no reuerence of the Scriptures, no conscience to deceiue their readers: He wil perceiue that the Scriptures make against them, which they so peruert and corrupt for their purpose: that neither the Hebrue nor Greeke text is for them, which they dare not translate truly and sincerely: that their cause is naught, which needeth such foul

Vve charge them not with forsaking the Greeke copies that agree with the auncient approued Latin text, though this be a signe of their incredible partialitie.

Vve charge them for forsaking & false translating their owne Hebrue and Greeke text.



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shiftes: that they must needs knowv al this, and therfore doe vvilfully against their conscience, & consequently are obstinate Heretikes.

40 And the more to vnderstand their miserie & vvretchednes, before vve enter to examine their trāslation, marke & gather of al that vvwhich I haue said in this preface, their manifold flightes & iumpes, from one shift to an other, & hovv Catholike writers haue pursued and chased them, & solovved them, and driuen them euen to this extreme refuge and seely couert of false translation, vvhere also they must of necessitie yeld, or deuise some nevv euasion, which vve can not yet imagin.

The diuers  
shiftes and  
flightes that  
the Prote-  
stants are  
driuen vnto  
by the Ca-  
tholikes, as  
it vvere the  
iumpes and  
turnings of  
an hare be-  
fore the  
houndes.

41 First we are vvont to make this offer (as we thinke) most reasonable and indifferent: that forasmuch as the Scriptures are diuersely expounded of vs and of them, they neither be tied to our interpretation, nor vve to theirs, but to put it to the arbitrement and iudgement of the auncient fathers, of general Councils, of vniuersal custom of times and places in the Catholike Church. No, say they, vve wil be our ovvne iudges and interpreters, or folow Luther, if we be Lutherans: Calvin, if we be Calvinistes: and so forth.

42 This being of it self a shameles shift, vnles it be better coloured, the next is to say, that the Scriptures are easie and plaine & sufficient of them selues to determine euery matter, and therfore they wil be tried by the Scriptures only. we are cōtent, because they wil needs haue it so, and vve alleage vnto them the bookes of Tobie, Ecclesiasticus, Machabees. No, say they: we admit none of these for Scripture. Vvhy so? are they not approued Canonical by the same authoritie of the Church, of auncient Councils and fathers, that the other bookes are? No matter, say they, Luther admitteth them not, Calvin doth not allovv them.

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43 ¶ Vvel, let vs goe forvard in their ovvne daunce. You allow at the least the Ievves Canonical bookes of the old Testament, that is, al that are extant in the Hebrue Bible: and al of the new Testament vvithout exception. Yea, that we doe. In these bookes then, wil you be tried by the vulgar auncient Latin Bible, only vsed in al the vvest Church aboute a thousand yeres? No. Vvil you be tried by the Greeke Bible of the Septuaginta interpreters, so renovvmed and authorised, in our Sauiours ovvne speeches, in the Euangelistes and Apostles writings, in the whole Greeke Church euermore? No. How then wil you be tried? They answer, Only by the Hebrue Bible that now is, and as novv it is pointed with vowels. Vvil you so? and do you thinke that only, the true authenticall Hebrue which the holy Ghost did first put into the pennes of those sacred writers? Vve do thinke it (say they) and esteeme it the only authenticall and true Scripture of the old Testament.

44 Vve aske them againe, what say you then to that place of the psalme, where in the Hebrue it is thus, *As a lion my handes and my feete*: for that which in truth should be thus, *They digged or pearced my handes and my feete*: being an euident prophecie of Christs nailing to the Crosse. There in deede (say they) we folow not the Hebrue, but the Greeke text. Sometime then you folow the Greeke and not the Hebrue only. And what if the same Greeke text make for the Catholikes, as in these places for example, *I haue inclined my hart to keepe thy iustifications for reppard*: and, *Redeeme thy sinnes vvith almes*: might we not obtaine here the like fauour at your hands for the Greeke text, specially when the Hebrue doth not disagree? No, say they, nor in no other place vvhere the Greeke is neuer so plaine, if the Hebrue word at the least may be any other-

כארי



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wife interpreted, and drawn to an other signification.

45 Vve replie againe and say vnto them, vvhy, Is not the credite of those Septuaginta interpreters, vvho them selues vvere Ievves, and best learned in their owne tongue, and (as S. Augustine often, and other auncient fathers say) vvere inspired vvith the holy Ghost, in translating the Hebrue bible into Greeke: Is not their credite (I say) in determining and defining the signification of the Hebrue vvord, far greater then yours? No. Is not the authoritie of al the auncient fathers both Greeke and Latin, that folovved them, equiualent in this case to your iudgement? No, say they, but because vve finde some ambiguitie in the Hebrue, we wil take the aduantage, and we wil determine and limite it to our purpose.

Psal. 15.

נִפְשִׁי  
בְּשִׁאוֹל

46 Againe vve condescend to their vvilfulnes, and say: vvhat if the Hebrue be not ambiguous, but so plaine & certaine to signifie one thing, that it can not be plainer? As, *Thou shalt not leaue my soule in Hel*, vvhich proueth for vs, that Christ in soule descended into Hel. Is not the one Hebrue vvord as proper for soule, as *anima* in Latin, the other as proper and vsual for Hel, as *Infernus* in Latin? Here then at the least vvil you yeld? No, say they, not here neither. for Beza telleth vs that the Hebrue vvord, vvhich commonly and vsually signifieth, *soule*; yet for a purpose, if a man vvil straine it, may signifie, not only *body*, but also, *carcas* and so he translateth it. But Beza (say vve) being admonished by his frendes, corrected it in his later edition. Yea, say they, he was content to change his translation, but not his opinion concerning the Hebrue word, as him self protesteth.

47 Vvel then, doth it like you to reade thus according to Bezas translation, *Thou shalt not leaue my*

*carcas*

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*carcas in the graue?* No, we are content to alter the word *carcas* (which is not a seemly word for our Sauiours body) and yet we are loth to say *soule*, but if we might, we vvould say rather, *life, person*, as appeareth in the margent of our Bibles. but as for the Hebrue word that signifieth *Hel*, though the Greeke and Latin Bible through out, the Greeke and Latin fathers in al their writings, as occasion serueth, do so reade it and vnderstand it, yet wil we neuer so translate it: but for *Hel*, we vvil say *grau*, in al such places of Scripture as might inferre *Limbus patrum*, if we should translate, *Hel*. These are their shiftes, and turninges, and windinges, in the old Testament.

48 In the new Testament, we aske them, wil you be tried by the auncient Latin translation, which is the text of the fathers and the whole Church? No, but we appeale to the Greeke. Vvhat Greeke, say we, for there be sundrie copies, and the best of them (as Beza confesseth) agree with the said auncient Latin. for example in S. Peters wordes, *Labour that by good vvorkes you may make sure your vocation and election.* doth this Greeke copie please you? No, say they: we appeale to that Greeke copie, which hath not those wordes, *by good vvorkes*, for othervvise we should graunt the merite and efficacie of good vvorkes tovvard saluation, and generally to tel you at once, by what Greeke we wil be tried, we like best the vulgar Greeke text of the new Testament, which is most common and in euery mans handes.

2 Pet. ca. 1.

49 Vvel, say we, if you wil needes haue it so, take your pleasure in choosing your text. and if you wil stand to it, graunt vs that Peter was cheefe among the Apostles, because your ovvne Greeke text saith, *The first, Peter.* No, saith Beza: we vvil Mat 10. graunt you no such thing, for these wordes were added



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added to the Greeke text by one that fauoured Peters primacie . Is it so ? then you wil not stand to this Greeke text neither. Not in this place, saith Beza.

50 Let vs see an other place. You must graunt vs (say we) by this Greeke text, that Christs very bloud which was shed for vs, is really in the chalice, because S. Luke saith so in the Greeke text. No, saith Beza, those Greeke wordes came out of the margent into the text, & therfore I translate not according to them, but according to that which I thinke the truer Greeke text, although I finde it in no copies in the world, and this his doing\* is maintained & iustified by our English Protestants in their writings of late.

\* See chap. 1.  
nu. 37. chap.  
17. nu. 11.

2 Theff. 2.

51 Vvel yet, say we, there are places in the same Greeke text, as plaine for vs as these novv cited, where you can not say, it came out of the margent, or, it was added falsely to the text. As, *Stand and hold fast the traditions &c.* by this text we require that you graunt vs traditions deliuered by word of mouth, as wel as the vvritten word, that is, the Scriptures. No, say they, we knowv the Greeke word signifieth tradition as plaine as possibly, but here and in the like places, we rather translate it, *ordinances, instructions*, and what els foeuer. Nay Sirs, say vve, you can not so ansver the matter, for in other places, you translate it duely and truely, *tradition*: and vvhy more in one place then in an other? They are ashamed to tel vvhy, but they must tel, and shame both them selues and the Diuel, if euer they thinke it good to ansver this treatise, as also why they changed *congregation*, which vvas alwaies in their first translation, into *Church*, in their later translations, & did not change likevvise *ordinances* into *traditions*, *Elders* into *Priests*.

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52 The cause is, that the name of Church was at the first odious vnto them, because of the Catho-like Church which stooode against them: but afterward this name grevve into more fauour vwith them, because of their English Church, so at length called and termed. but their hatred of Priests and traditions continueth still, as it first began, and therefore their translation also remaineth as before, suppressing the names both of the one and of the other. But of al these their dealings they shal be told in their feuerall chapters and places.

53 To conclude as I began, concerning their shiftes, and iumpes, and vvindinges, and turninges euery way, from one thing to an other, til they are driuen to the extreme refuge of palpable corruptions and false translations: consider vwith me in this one case only of traditions, as may be likevvise considered in al other controuersies, that the auncient fathers, counceles, antiquitie, vniuersalitie, & custom of the vvhole Church allow traditions: the canonical Scriptures haue them, the Latin text hath them, the Greeke text hath them: only their translations haue them not. Likevvise in the old Testament, the approued latin text hath such and such speeches that make for vs, the renouvvmed Greeke text hath it, the Hebrue text hath it: only their translations haue it not.

These are the translations vvwhich vve cal heretical and vvilful, and vvwhich shal be examined & discussed in this booke.







THE ARGVMENTS OF EVERY  
CHAPTER, VWITH THE PAGE VWHERE  
euery Chapter beginneth.

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# A DISCOVERIE OF THE MANIFOLD

CORRUPTIONS OF THE HOLY  
SCRIPTURES, by the Heretikes of our  
daies, specially the English Sectaries, &  
of their foule dealing herein, by partial  
and false translations to the aduantage  
of their heresies, in their English Bibles  
vsed and authorised since the time of  
Schisme.

## C H A P. I.

*That the Protestants translate the holy  
scriptures falsely of purpose, in fa-  
uour of their heresies.*

**T**HOUGH this shal evidently ap-  
peare through out this vvhole  
booke in euery place that shal  
be obiected vnto them: yet be-  
cause it is an obseruation of greatest im-  
portance in this case, and vvhich stingeth  
them sore, & toucheth their credite exce-  
dingly, in so much that one of them setting  
a good face vpon the matter, \*saith confi-  
dently

I.

\* Confuta-  
tion of lo.  
Howler fol.  
35. pag. 2.



dently, that al the Papists in the vvorld are not able to shevv one place of Scripture mistrāslated wilfully and of purpose: therefore I vvil give the reader, certaine breife obseruations and euident markes to know vvilful corruptions, as it vv ere an abridgement and summe of this treatise.

*Euidēt markes or signes to know vvilful corruptions in translating.*

2 The first marke and most general is: If they translate els vvhere not amisse, and in places of controuerisie betvvene them and vs, most falsely: it is an euident argument that they doe it not of negligence, or ignorance, but of partialitie to the matter in cōtrouerisie. This is to be seen through the vvhole Bible, vvhere the faultes of their translations are altogether, or specially, in those Scriptures that concerne the causes in question betvvene vs. For other smal faultes, or rather ouersightes, vve vvil no further note vnto them, then to the end, that they may the more easily pardon vs the like, if they finde them.

3 If, as in their opinions & heresies, they forsake the auncient fathers: so also in their translations, they goe from that text & auncient reading of holy Scriptures, vvchich al the fathers vsed and expounded: is it not plaine that their translation solovveth the veine and humor of their heresie? And againe if they that so abhorre from the  
auncient

ancient expositions of the fathers, yet if it  
seeme to serue for them, sticke not to make  
the exposition of any one Doctor, the very  
text of holy Scripture: vwhat is this but he-  
retical wilfulness? See this 1. chap. nu. 43. ch.  
10. nu. 1. 2. cha. 18. numb. 10. 11. and chap.  
19. nu. 1.

4 Again, if they that professe to translate the Hebrue and Greeke, and that because it maketh more for them (as they say) and therefore in al cōferences and disputations appeale vnto it as to the fountaine & touchstone, if they (I say) in translating places of controuersie, flee from the Hebrue and the greeke, it is a most certaine argumēt of vvilful corruption. This is done many vvaies, and is to be obserued also through out the vvhole Bible, and in al this booke.

5 If the Greeke be, *Idololatria*, and *idololátra*: ἰδωλολατρία  
and they translate not, *Idolatrie*, and, *idolater*: ἱδωλάτῃς  
but, *vvorshipping of images*, & *vvorshipper of images*, ἰδωλολάτῃς  
and that so absurdly, that they make the ἱδωλολάτῃς  
Apostle say, *Couetousnes is vvorshipping of images*: Eph. 5. Col. 3  
Bib. an. 1577.  
this none vvould doe but fooles or mad  
men, vnles it vvere of purpose against sa-  
cred images. See chap. 3. numb. 1. 2.

6 If the Apostle say, A pagan idolater, and a Christian idolater, by one and the same Greeke vvord, in one and the same meaning: and they translate, A pagan idolater, & a Chr



a Christian worshipper of images, by two distinct wordes and diuerse meanings: it must needs be done vvilfully to the foresaid purpose. See chap. 3. nu. 8. 9.

*μεγίστοις* 7 If they translate one & the same Greeke word, *Tradition*, vvhensoeuer the Scripture speaketh of euil traditions: and neuer translate it so, vvhensoeuer it speaketh of good and Apostolical traditions: their intention is euident against the authoritie of Traditions. See chap. 2. numb. 1. 2. 3.

*πῶς μαρτυρεῖται* 8 Yea if they translate, *Tradition*, takē in il part, vvhether it is not in the Greeke: & translate it not so, where it is in the Greeke, takē in good part: it is more euidence of the foresaid wicked intention. See chap. 2. nu. 5. 6.

\* Pag. 209. 9 If they make this a good rule, to translate according to the vsual signification, and not the original deriuation of wordes, as Beza and \* M. Vvhitakers doe: and if they translate contrarie to this rule, vvhether it is but vvilful corruption? So they doe in translating, *idolum*, an image, *Presbyter*, an elder: and the like. See chap. 4. & chap. 6. nu. 6. 7. 8. &c. nu. 13. &c.

10 If *Presbyter*, by Ecclesiastical vse, be appropriated to signifie a Priest, no lesse then, *Episcopus*, to signifie a Bishop, or *Diaconus*, a Deacon: and if they translate these two later

later accordingly, and the first neuer in al the new Testament: vvhhat can it be but vvilful corruption in fauour of this heresie, \* That there are no Priests of the new Testament? See chap. 6. numb. 12.

Vvhitak. p. 199.

11 If for Gods *altar*, they translate, *Temple*: & for Bels idololatrical *table*, they translate, *altar*: iudge vvhether it be not of purpose against our altars, and in fauour of their communion table. See chap. 17. numb. 15. 16.

12 If at the beginning of their heresie, vvhhen sacred images vvere broken in peeces, altars digged dovvne, the Catholike Churches authoritie defaced, the king made supreme head, then their translation vvas made accordingly, and if after vvard vvhhen these errors vvere vvel established in the realme, and had taken roote in the peoples hartes, al vvas altered and changed in their later translations, and novv they could not finde that in the Greeke, vvhich vvas in the former translation: vvhhat vvas it at the first but vvilful corruption to serue the time that then vvas? See chap. 3. 5. chap. 17. nu. 15. chap. 15. nu. 22.

Bib. in king  
Edvv. time.  
printed a-  
gaine 1562.

13 If at the first reuolt, vvhhen none were noted for Heretikes and Schismatices, but them selues, they did not once put the names of Schisme or Heresie in the Bible, but

A iij in



Bib. 1562.  
Tit. 3.

in steede thereof, *diuision*, and, *sette*, in so much that for an Heretike, they said, *an author of Settes*, vvhath may vve iudge of it but as of vvilful corruption? See chap. 4, numb. 3.

14 If they trāslate so absurdly at the first, that them selues are driuen to change it for shame : it must needes be at the first vvilful corruption. for example, vvhē it vvas in the first, *Temple*, and in the later, *Altar*: in the first *alvvaies*, *Congregation*, in the later *alvvaies*, *Church*: in the first, *To the king as cheefe head*, in the later, *To the king as hauing preeminence*. So did Beza first translate, *carcas*, and afterward, *sonle*. Which alteration in al these places is so great, that it could not be negligence at the first or ignorance, but a plaine heretical intention. See chap. 17. numb. 15. chap. 5. nu. 4. 5. chap. 15. numb. 22. chap. 7. nu. 2.

15 If they vvil not stand to al their translations, but flee to that namely vvhiċh novv is readde in their churches: & if that vvhiċh is novv read in their churches, differ in the pointes afore said, from that that was readde in their churches in king Edvvards time: & if from both these, they flee to the Geneua Bible, and from that againe, to the other afore said: vvhat shal vve iudge of the one or the other, but that al is voluntarie and as they

they list? See chap. 3. numb. 10. 11. 12. cha.  
10. numb. 12.

16 If they gladly vse these wordes in il part,  
vvhere they are not in the original text,  
*Proceßion, shrines, deuotions, excommunicate, images:*  
and auoid these vvordes, vvwhich are in the  
original, *Hymnes, grace, myserie, Sacrament, Church,*  
*altar, Priests, Catholike, traditions, iustifications:*  
is it not plaine that they doe it of purpose  
to disgrace, or suppress the said things and  
speaches vsed in the Catholike Church?  
See chap. 21. numb. 5. & seq. chap. 12.  
numb. 3.

17 If in a case that maketh for them, they  
straine the very original signification of the  
vvord, and in a case that maketh against  
them, they neglect it altogether: vvhat is  
this but vvilful and of purpose? See chap.  
7. nu. 36.

18 If in vvordes of ambiguous and diuers  
signification, they vvil haue it signifie here  
or there, as it pleaseth them: and that so ve-  
hemently, that here it must needs so signi-  
fie, and there it must not: and both this, and  
that, to one end and in fauour of one and  
the same opinion: vvhat is this but vvilful  
translation? So doth Beza vrge *ἡρώδης* to  
signifie, *vvife*, and not to signifie, *vvife*, both  
against virginie and chastitie of Priests:  
and the English Bible translateth accor-  
dingly. See chap. 15. nu. 11. 12.

Beza in 1.  
Cor. 7. v. 1.  
& 9. v. 5.

Bib. an. 157



19 If the Puritanes and grosser Calvinistes disagree about the translations, one part preferring the Geneva English Bible, the other the Bible read in their Church: and if the Lutherans condemne the Zuinglians & Calvinistes translations, and contrariwise: and if al Sectaries reprove eche an others translation: Vvhat doth it argue, but that the translations differ according to their diuers opinions? See their bookes vvritten one against an other.

Luc. 3. v. 36.  
Act. 1. v. 14.  
c. 2. v. 23. c.  
3. v. 21. c. 26.  
v. 20. 2 Thes.  
2. v. 15. & c.  
3. v. 6.

20 If the English Geneva Bibles the selues dare not folovv their Maister Beza, vvhom they professe to translate, because in their opinion he goeth vvide, and that in places of controuersie: hovv vvilful vvvas he in so translating? See chap. 12. numb. 6. 8. cha. 13. numb. 1.

21 If for the most part they reprehend the old vulgar translation, and appeale to the Greeke: and yet in places of controuersie sometime for their more aduantage (as they thinke) they leaue the Greeke, and folovv our Latin translation: vvhat is it els, but voluntarie and partial translation? See chap. 2. nu. 8 chap. 6. nu. 10. 21. chap. 7. nu. 39. chap. 10. nu. 6.

Beza Luc. 1.  
Ro. 2. Apoc.  
19. 8.

22 If othervvise they auoid this vvord, *iustificaciones*, altogether, & yet trāslate it When they can not choose, but vvith a cōmētatie that

\*that it signifieth good vvorkes that are testimonies of a liuely faith: doth not this heretical commentarie shew their heretical meaning, vvhen they auoid the vvord altogether? See chap. 8. nu. 1. 2. 3.

23 Vvhen by adding to the text at their pleasure, they make the Apostle say, that by Adams offence, *sinne came* on al men, but that by Christs iustice, *the benefite* only abounded toward al men, not that iustice *came* on al, vvhereas the Apostle maketh the case alike, vvithout any such diuers additions, to vvit, \* that vve are truely made iust by Christ, as by Adam vve are made sinners: is not this most vvilful corruption for their heresie of imputatiue and phantastical iustice. See chap. 11. nu. 1.

24 But if in this case of iustification, vvhen the question is vvwhether only faith iustifie, & vve say no, hauing the expresse vvordes of S. Iames: they say, yea, hauing no expresse scripture for it: if in this case they vvil adde, *only*, to the very text: is it not most horrible and diuelish corruption? So did Luther, \* vvhom our English Protestants honour as their father, and in this heresie of *only faith*, are his ovvne children. See chap. 12.

25 If these that account them selues the great Grecians & Hebricians of the vvorld, vvil so translate for the aduantage of their cause, as though they had no skil in the

Beza in c. 19.  
Apoc. v. 8.

Ro. 5. v. 18.  
No. Test. an.  
1580. Bib.  
1579.

Ro. 5. v. 19.

12. 2. v. 24.  
Ro. 3. v. 28.  
Luth. tom.  
2. fol. 405.  
edit. Witteb.  
an. 1551.

Whitak. pag.  
198.

Their ignorance of the  
Greeke and  
Hebrue tongue, or their



false & wilful translation thereof against their knowledge.

Brécus. Me.  
lancth. See  
Linda. Dubi.  
Dial. 1. c. 12  
Psal. 51.

ὁ μόνος  
- לְיָ  
יְהוָה

Whitak. pag.  
128.

Ro. 5, v. 6.

1 Cor. 15.  
ὁ σὺν ἐμοί.

vworld, and as though they knew neither the signification of vvordes, nor proprietie of phrases in the said languages: is it not to be esteemed shamlesse corruption?

26 I vvil not speake of the German Heretikes, vvho to mainteine this heresie, that al our vvorkes, be they neuer so good, are sinne, translated, for *Tibi soli peccavi*, to the only haue I sinned, thus, *Tibi solum peccavi*. that is, I haue nothing els but sinned: vvhatsoever I doe, I sinne: vvhereas neither the greeke nor the hebrue vvil possibly admit that sense. Let these passe as Lutherans, yet vvilful corrupters, \* and acknowvledged of our English Protestants for their good brethren. But if Beza trāslate, *ὁ δὲ σὺν ἐμοὶ ἀδυνατῶν*, vvhen vve vvere yet of no strength, as the Gencua English Bible also doth interpret it, vvhereas euery yong Grecian knovveth that *ἀδυνατός* is vveake, feeble, infirme, and not altogether without strength: is not this of purpose to take avway mans free vvil altogether? See chap. 10. nu. 13.

27 If Calvin translate, *Non ego, sed gratia Dei qua mihi aderat*: may not meane Grecians controule him, that he also translateth falsely against free vvil, because the preposition *σὺν* doth require some other participle to be vnderstood, that should signifie a cooperation vvith free vvil to vvite, *συνκοινωνία*, vvhich laboured vvith me? See chap. 10. nu. 2.

28 If, vwhen the Hebrue beareth indifferēt-ly, to say, Sinne *lieth* at the doore: and, vnto thee the desire *thereof* shal be subiect, & thou shalt rule *ouer it*: the Geneva English Bible translate the first vwithout scruple, & the later not, because of the Hebrue grammar: is not this also most vvilful against free vvil? See chap. 10. nu. 9.

Gen. 4. v. 7.

an. 1579.

29 If Calvin affirme that ἀποευλαβίας cannot signifie, *propter reuerentiam*, because ἀπο is not so vsed, and Beza auoucheth the same more earnestly, and the English Bible translateth accordingly, vvhich may be confuted by infinite examples in the Scripture it self, and is confuted by Illyricus the Lutheran: is it not a signe either of passing ignorance, or of most wilful corruption, to mainteine the blasphemie that herevpon they conclude? See chap. 7. nu. 42. 43.

Calu. in 5.

Hebr.

Bib. an. 1579

30 If Beza in the self same place contend, that ευλαβία doth not signifie reuerence or pietie, but such a feare as hath horroure and astonishmēt of minde: & in an other place saith of this self same vvord, cleane contrarie: vvhat is it but of purpose to vphold the said blasphemie? See cha. 7. nu. 39. 40.

31 If he translate for, Gods foreknowledge, Gods providence, for soule, carcas, for hel, grane: to vvhat end is this but for certaine heretical conclusions? And if vpon admonitiō

πρόγνωσις

Act 2. v. 23.

ψυχῇ ἁδων.

ibid. v. 27.

he



Annota. in  
no. Test.  
post. edit.

he alter his translation for shame, and yet  
\* protesteth that he vnderstandeth it as he  
did before, did he not translate before vvil-  
fully according to his obstinate opinion?  
See chap. 7.

Annot. in  
Aq. 2. v. 24.

שואל

קבר

32 If to this purpose he auouch that, *sheol*,  
signifieth nothing els in Hebrue but a  
grauē, vvhereas al Hebricians knowv that  
it is the most proper and vsual vvord in the  
Scripture for Hel, as the other vvord *Keber*,  
is for a graue: vvho vvould thinke he  
vvould so endanger his estimation in the  
Hebrue tongue, but that an heretical pur-  
pose against Christs descending into hel,  
blinded him? See chap. 7.

33 And if al the English Bibles trāslate ac-  
cordingly, to vvit, for Hel, *grauē*, vvhere-  
foeuer the Scripture may meane any lower  
place that is not the Hel of the damned:  
and vvhere it must needes signifie that Hel,  
there they neuer auoid so to translate it: is  
it not an euident argument that they know  
very vvell the proper signification, but of  
purpose they wil neuer vse it to their disad-  
uantage in the questions of *Limbus*, Purga-  
torie, Christs descending into Hel? cha. 7.

Annot. in  
Aq. 2. v. 24.

חבל

34 If further yet in this kinde of contro-  
uersie, Beza vvould be bold to affirme (for  
so he saith) if the Grammarians would giue  
him leaue, that \* *chebel* vvith fīue points sig-  
nifieth

nifieth, *funem*, no lesse then *chebel* vvith fixe חבל  
points: is he not vvonderfully set to main- That is, he  
teine his opiniō, that wil change the nature vvould tras-  
of vvordes, if he might, for his purpose? lare, *Solutis*  
*funibus mor-*

35 If passiues must be turned into actiues, *tu*, nor, *Solu-*  
and actiues into passiues, participles disa- *tu doloribus*  
gree in case from their substantiues, or ra- *inferni*.  
ther be plucked and separated from their  
true substantiues; solœcismes imagined,  
vvhere the construction is most agreable,  
errours diuised to creepe out of the margēt,  
and such like: vvho vvould so presume in  
the text of holy Scripture, to haue al gram-  
mar, and vvordes, and phrases, and constru-  
ctions at his commaundement, but Beza &  
his like, for the aduantage of their cause?  
See chap. 5. nu. 6. and the numbers next fo-  
lovving in this chapter.

36 For example S. Peter saith, *Heauen must re-* Act 3, 21.  
*ceine Christ*. He translateth, *Christ must be contained* δεξαται  
*in heauen*, vvwhich Calvin him self misliketh,  
the Geneva English Bible is afraid to fo-  
lovv, Illyricus the Lutheran reprehendeth:  
and yet M. Vvhitakers taketh the aduan-  
tage of this traslation, to proue that Christs  
natural body is so contained in heauen,  
that it can not be vpon the altar. For he  
knev v that this vvas his maisters purpose  
and intent in so translating. This it is, vvhen  
the blinde folovv the blinde, yea rather  
vvhen



vvhen they see and vvil be blinde: for certaine it is (& I appeale to their greatest Græciās) that howsoeuer it be taken for good in their diuinitie, it wil be esteemed most false in their Greeke scholes both of Oxford and Cābridge: & howsoeuer they may presume to translate the holy Scriptures after this sort, surely no man, no not them selues, would so translate Demosthenes, for sauing their credite and estimation in the Greeke tongue. See chap. 17. nu. 7. 8. 9.

37 But there is yet vvorse stuffe behind: to vvit, the famous place Luc. 22. vvhere Beza translateth thus, *Hoc poculum nouum testamentū per meū sanguinē, qui pro vobis funditur*: whereas in the Greeke, in al copies vvithout exception, he confesseth that in true Grammatical construction it must needes be said, *quod pro vobis funditur*, and therfore he saith it is either a plaine *solæcophanes*, (and according to that presumption he boldly translateth) or a corruption crept out of the margent into the text. And as for the vvord *solæcophanes*, vve vnderstand him that he meaneth a plaine *solæcisme* and fault in grammar, & so doth M. Vvhitakers: but M. Fulke saith that he meaneth no such thing, but that it is an elegancie and figuratiue speache, vsed of most eloquent authors: and it is a vvorld to see, and a Græcian must needes smile at his deuises,

Pag. 34. 35.

Against D.  
Sand. Rocks  
pag. 308.

uises, struiuing to make S. Lukes speache here as he cōstrueth the vvordes, an elegancie in the Greeke tōgue. He sendeth vs first to Budees cōmentaries, where there are examples of *solæcophanes*: and in deede Budee taketh the vvord for that vvhich may seeme a solæcisme, and yet is an elegancie, and al his examples are of most fine and figuratiue phraes, but alas hovv vnlike to that in S. Luke. and here M. Fulke vvas very fouly deceiued, thinking that Beza and Budee rooke the vvord in one sense: and so taking his marke amisse, as it vv ere a counter for gold, vvhere he found *solæcophanes* in Budee, there he thought al vvas like to S. Lukes sentence, and that vvhich Beza meant to be a plaine solæcisme, he maketh it like to Budees elegancies. Much like to those good searchers in Oxford (as it is said) maisters of art, vvho hauing to seeke for Papistical bookes in a lavvyers studie, and seing there bookes vvith redde letters, cried out, Masse bookes, Masse bookes: vvhereas it vvas the Code or some other booke of the Ciuil or Canon Lavv.

38 This was lacke of iudgemēt in M. Fulke at the least, and no great signe of skill in Greeke phraes, and he must no more call D. Sanders vnlearned for not vnderstāding Bezas meaning, but him self, vvho in deede vnder-

See Com.  
Bud. *Figura-*  
*ta cōstrutio,*  
or, *σχῆμα*  
*Ἀπικόν.*



vnderstood him not. For, if Beza meant that it vvas an elegancie vsed of the finest authors; and such as Budee doth exemplifie of, vvhy doth he say, *that he seeth not vvhy Luke should vse solæcophanes*, but thinketh rather, *it is a corruptiō crept into the margent*? Tel vs, M. Fulke vve beseeche you, vvwhether is the better and honestest defense, to say, that it is an elegācie & fine phrase in S. Luke, or to say, it is a fault in the text, it came out of the margent, the Gospel is here corrupted. Thinke you Beza such a foole, that he vvould rather stand vpon this later, if he might haue vsed the former, and had so meant by *solæcophanes*? yea vvhat needed any defense at al, if it had been an vsual & knowvẽ elegancie, as you vvould proue it?

39 For you say further, that τὸ is takē for ὁ, & ἐστὶ is vnderstood, & that this is a cōmon thing in the best Greeke authors. but you must adde, that the said relative must alwaies be referred to the antecedent of the same case, as this speache τὸ πλῆρον τὸ ἐκχωρόμενον. may be resolued thus, τὸ πλῆρον ὁ ἐκχωρόμενος ἐστὶ, or rather ὁ ἐκχωρεῖται, but that ἐν τῷ ἀμυλλίμῳ, τὸ ἐκχωρόμενον, may be resolued, ὁ ἐκχωρόμενος ἐστὶ, you shal neuer be able to bring one example, & you vvilfully abuse vvhatsoever knowledge you haue of the Greeke tōgue, to deceiue the ignorant, or els you haue no  
f kil

skill at al, that speake so barbarously and rustically of Greeke elegancies . for if you haue skil , you know in your conscience, that ἐν τῷ ἐμῷ αἵματι τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον, is as great a solæcisme in Greeke, & no more elegancie, then to say in Latin, *In meo sanguine fusus pro vobis*, vvhich in the schole deserueth vvhipping. And yet you aske very vehemently (concerning these vvordes, *Hic calix nouum Testamentum in meo sanguine qui pro vobis fundetur*: ) what meane Grammarian vvould referre, *qui*, to *calix*, and not to *sanguis*? I answer, that a mere latinist, for ignorance of the Greeke tongue, vvould referre it rather as you say : but he that knowerh the Greeke, as you seeme to doe, though he be a very yong Grammarian, vvil easily see it can not so be referred: as in the like Act. 14. *Sacerdos quoque Iouis qui erat ante ciuitatem eorum.* Here, *qui*, is ambiguous, but in the Greeke οὗ ἱερέως πῦ δῖο's πῦ ὀψῆος.

40 And this is one commoditie among others, that vve reape of the Greeke text, to resolute the ambiguitie that is sometime in the Latin: vvhereas you neither admit the one nor the other, but as you list, neither doth the Greeke satisfie you, be it neuer so plaine and infallible, but you vvil deuise that it is corrupted, that there is a solæcisme,

B that



that the same solœisme is an elegancie, and therevpō you translate your ovvne deuise, and not the vvord of God. vvhich vvhence can it procede, but of most vvilful corrup- tion? See chap. 17. nu. 10. 11. 12.

41 If in ambiguous Hebrue vvordes of doubtful signification, vvhere the Greeke giueth one certaine sense, you refuse the Greeke, & take your aduantage of the other sense: vvhat is this but vvilful partialitie? so

Ps. 118. O *San.*  
Nun.  
Ps. 138.

you doe in, *Redime eleemosynis peccata tua. Dan. 4. & Inclinaui cor meū ad faciendoas iustificationes tuas propter retributionē.* and, *Nimis honorati sunt amici tui Deus &c.* and yet at an other time you folovv the de- termination of the Greeke for an other ad- uantage: as Psal. 98. Adore his foote stool,

קדוש  
הוא

*because he is holy.* Whereas in the Hebrue it may be as in our Latin, *because it is holy.* See cha. 13.

הוא

nu. 18. chap. 9. nu. 23. 24. chap. 18. nu. 1. 2.

So you flee from the Hebrue to the Greeke, and from this to that againe, from both to the vulgar Latin, as is shewed in other places: and as S. Augustine saith to Faustus the

Li. ix. cont.  
Faust. c. 2.

Manichee, You are the rule of truth: vvhat- soeuer is for you, is true: vvhatsoever is against you, is not true.

והוא  
כח

42 Vvhat shal I speake of the Hebrue par- ticle *van*? vvhich (Gen. 14. v. 18) must in no case be translated, *because*, lest it should proue that Melchisedec offered sacrifice of bread and

and vvine, as al the fathers expound it: but (Luc. i. v. 42) vvhere they translate the equiualent Greeke particle καὶ, there Beza proueth the said particle to signifie, *because*, & translateth accordingly, & the English Bezites likevvise. I vvil not vrge them vvhy, vve like the sense vvell, and Theophylacte so expoundeth it. but if the Greeke copulatiue may be so translated, vvhy not the Hebrue copulatiue much more, vvwhich often in the Scripture is vsed in that sense? See chap. 17. nu. 13. 14.

*Quia benedictus, for, & benedictus fructus ventris tui.*

43 But I vvould aske rather, vvhy καὶ ψιλωδὴν may not in any case be translated, *ful of grace*: vvhereas ἡλικωδὴς is translated, *ful of sores*. both vvordes being of like forme and force. See chap. 18. nu. 4. 5.

Luc. i. v. 28.

Luc. 26. v. 20

44 Againe, vvhy say they (Hebr. 13) *Let your conuersation be vvithout conetousnes*, and say not, *Let marriage be honorable in al*, and the bed vndefiled. both being expressed a like by the Apostle, and by vvay of exhortation, as the rest that goeth before and folovveth? See chap. 15. nu. 15.

ἀφωλα'ργος ὁ ἱπόπος.  
ἡμιος ὁ γα'μος.

Hebr. 5. v. 7.

45 Are vve to suspicious thinke you? howv can *fear*, be traslated, that vvwhich he feared: \* *repentance*, them that repent or amend their life: *tradition*, the doctrine deliuered: *temples*, shrines: *idols*, deuotions: *every humane creature*, al ordinances of man: *foreknowledge*, prouidence:

\* Beza. Act. 26. v. 20.  
2 Thes. 2 & 3.



dence : soul, carcas : hel, graue : altar, temple :  
table, altar: and such like?

Psal. 86, 13.  
Bib. 1579.

46 Vvhat caused these strange speeches in  
their English Bibles, Thou shalt not leaue my soul  
in the graue. Thou hast deliuered my soule from the low est  
graue. A couetous mā is a worshipper of images. By laying  
on of the hands of the Elder ship. Haile freely beloued.  
SINNE lieth at the doore, and thou shalt rule ouer  
H. & M. Breake of thy sinnes vvith righteousness. for,  
Redeeme vvith almes. Ielousie is cruel as the graue.  
for, as hel. Cant. Cant. 8. Bib. an. 1579. The greifes  
of the graue caught me. Psal. 116. And, God vvil redeeme  
my soule from the pover of the graue. O graue I vvil  
be thy destruction. Os. 13. and such like? vvhat  
made Caluin so translate into Latin, that if  
you turne it into English, the sense is, that  
God pouvred vvater vpon vs abundant-  
ly, meaning the holy Ghost: vvhat els but  
because he vvould take avvay the necessitie  
of material vvater in Baptisme, as in his  
commentarie and Bezas, it is euident?

Psal. 48.

Tit. 3.

47 I had meant to haue but breifely skim-  
med ouer these things, but multitude of  
matter maketh me to long, as it chaunceth  
to a man that vvadeth through myrie and  
foule places, and yet the greatest demon-  
stration that they are vvilful corrupters, is  
behind, vvwhich only I vvil adde, and for  
the rest, referre the reader to the vvhole  
booke.

48 Doubt you vvwhether they translate of  
purpose and partialitie, infauour of their  
opinions? you shal heare them selues say so

and protest it. If I dealt vvith Lutherans, this one testimonie of Luther vvere sufficient, vvho being asked vvhy he added, *only*, into the text Ro. 3: ansvvered that he did it to explicate the Apostles sense more plainly. that is, to make the Apostle say more plainly, that faith only iustified. and his disciple Illyricus disputeth the matter, that the Apostle saying, *by faith vvithout vvorkes*, faith in deede, *only faith*. but because I deale rather vvith our English Calvinistes, and Beza is their cheefe trāslatour, & a captaine amōg them, whom they professe to folovv in the title of the new Test. an. 1580, and by the very name of their Geneva Bibles, let vs see vvhat he saith.

Tom. 2. fol. 405. edit. Vviteb. an. 1551.

The expresse testimonies of Beza (vvhom the English Heretical translations follow herein) that he doth wilfully and of purpose trāslate against such & such Catholike assertions.

49 First concerning, *μετανοεῖτε*, vvwhich the vulgar Latin and Erasmus translate, *Agite pœnitentiam*, Repent, or, Doe penance. This interpretation (saith he) I refuse for many causes, but for this especially, that many ignorant persons haue taken hereby an occasion of the false opinions of SATISFACTION, vvherevvith the Church is troubled at this day. Loc, of purpose against satisfaction he vvil not translate the Greeke vvord, as it ought to be, and as it is proued to signifie, both in this booke, and in the Annotations vpon the nevv Testament. A litle after speaking of the same vvord, he saith, vvhy I haue changed the name, *pœnitentia*, I haue told a litle before, \* protesting that he vvil neuer vse those

Mat. 3. v. 8.

Loco supra citato.



vwordes, but *resipiscere*, and *resipiscentia*, that is, amendment of life: because of their heresie, that repentance is nothing els but a mere amendment of former life, without recompense or satisfaction or penance for the sinnes before committed. See chap. 13.

ληκαῶμα  
τα.

50. Againe concerning the vvord, *Iustifications*, vvhich in the Scripture very often signifie the commaundements, he saith thus.

LUC. I. v. 6. The Greeke interpreters of the Bible (meaning the Septuaginta) applied this word to signifie the whole Law of God, and therefore commonly it is wont to be translated word for word, Iustificaciones: which interpretation therefore only I reiected, that I might take away this occasion also of cauilling against iustification by faith. and so for, iustificaciones, he putteth constituta, Tullies word forsooth, as he saith. Can you haue a more plaine testimonie of his heretical purpose?

51 Againc, vvhen he had reiectcd this translation (A<sup>c</sup>. 2. v. 27) *Non derelinques animam meam in inferno*, *Thou shalt not leaue my soule in Hel:* because (as he saith) herevpon grevve the errours of Christs descending into Hel, of

\* Loc hovv  
simply: Ani-  
ma, carcas.  
Infernus, gra-  
ue.

\* Loc. hovv simply: *Ani-  
ma, carcas.* **Limbus, and of Purgatorie:** at length he  
concludeth thus, *V* whereas the doubtful interpreta-  
tion of one or two wordes hath brought forth so many  
monsters, I chose rather \* simply, for soule, to say, *carcas*, for  
ov dei' ov bel, grave: then to foster these foule errors.

ἐκκλῆσιον δὲ  
αὐτοῦ.

Εὐὸν δὲ 52 Again, vvhen he had translated for,  
αδαν. Vvhom heauen must receiue, thus, vvho must be contained  
ΑΑ. 3. v. 21. in heauen: he saith, vvhereas vve haue vsed the passiue  
kin

Act. 3. v. 21.

kinde of speache, rather then the active (vvhich is in the Greeke:) we did it to auoid al ambiguitie. for it is very expedient, that there should be in the Church of God, this perspicuous testimonie, against them, that for ascending by faith into heauen, so to be ioyned to our head, obstinately mainteine that Christ must be called againe out of heauen vnto vs. Meaning his presence in the B. Sacrament, & inueighing no lesse against the Lutherans then the Catholikes, as the \*Lutherans do here against him for this vvill-Flac. Illyr.ful interpretatiō, & that by Caluins ovvne iudgement, vvho thinketh it a forced translation.

53 But Beza goeth forvvard stil in this kinde. Ro. 5. v. 18. whereas Erasmus had put *propagatum est*, indifferently, both of Adams sinne vvhich made vs truely sinners, and of Christs iustice, vvhich maketh vs truely iust: he reiecting it, among other causes vvhy it displeased him, saith: *That old error of the Sophists (meaning Catholikes) vvwhich for imputative iustice put an inherent qualitie in the place, is so great, and so execrable to al good men, that I thinke nothing is so much to be avoided as it.*

54 These fevv examples proue vnto vs that the Scriptures translated verbatim, exactly, & according to the proper vse and signification of the vvordes, do by the Heretikes confession make for the Catholikes, and therefore Beza saith he altereth the vvordes into other: & (I thinke) it may suf-



fice any indifferent reader to iudge of his purpose and meaning in other places of his translation, and consequently of theirs that either allow him, or follow him, which are our English Calvinists, and Bezites. Many other waies there are to make most certaine prooffe of their wilfulnes, as when

Calu. Heb. 5.  
7. & Tit. 3, 6.  
Beza 1 Thes-  
sal. 2, 15. &  
3, 6.

\* the translation is framed according to their false and heretical commentarie: and, When they will auouch their translations out of profane writers, Homer, Plutarch, Plinie, Tulie, Virgil, and Terence, and reiect the Ecclesiastical vse of words in the Scriptures and fathers: which Beza doth for the most part alwaies. but it were infinite to note all the markes, and by these, the wise reader may conceiue the rest.

55 But would you thinke that these men could notwithstanding speake very grauely and honestly against voluntarie and wilful translations of Scripture, that so notoriously offend therein them selues?

Annot. act.  
10. v. 46.

Harken what Beza saith against Castaleo and the like: *The matter (saith he) is now come to this point, that the translators of Scripture out of the Greeke into Latin, or into any other tongue, thinke that they may lawfully doe any thing in translating. Whom if a man reprehend, he shal be answered by and by, that they doe the office of a translator, not that translateth word for word, but that expresth the sense. So it commeth to passe, that, whiles euery man will rather freely follow his*

his owne iudgement, then be a religious interpreter of the Holy Ghost, he doth rather peruert many things then translate them. Is not this vvel said, if he had done accordingly? but doing the cleane contrarie, as hath been proued, he is a dissembling hypocrite in so saying, & a vvilful Heretike in so doing, and condemned by his ovvne iudgement.

56 But after this general vewe of their wilful purpose and heretical intention, let vs examine their false translations more particularly, and argue the case vvith them more at large, & presse them to ansvver, vvwhether in their cōscience it be so or no, as hitherto is said: and that by seuerall chapters of such CONTROVERSIES as their corruptions concerne: and first of al (vvithout further curiositie vvhence to begin, in cases so indifferent) of TRADITIONS.

## CHAP. II.

*Heretical translation of holy Scripture against  
Apostolical TRADITIONS.*

**T**HIS is a matter of such importance, that if they should graunt any traditions of the Apostles, and not pretend the vvritten vvord only: they knowv that by<sup>c</sup> such traditions mentioned in al antiquitie, their religion

I  
  
<sup>c</sup> See the annotations of the newv Testament 2 Thess. 2, 15.



ligion vvere vvholly defaced and ouerthro-  
 vven. for remedie vvhereof, and for the de-  
 facing of al such traditions, they bend their  
 translations against them in this wonderful  
 maner. Vvheresoeuer the Holy Scripture  
 speaketh against certaine traditions of the  
 Ievves, partly friuolous, partly repugnant  
 to the Lavv of God, there al the English  
*translations.* translations folovv the Greeke exactly, ne-  
 uer omitting this vvord, *tradition*. Contra-  
 rievvisse vvheresoeuer the holy Scripture  
 speaketh in the commendation of Traditi-  
 ons, to vvitt, such traditions as the Apostles  
 deliuered to the Church, there al their said  
 translations agree, not to folovv the Greeke,  
 vvwhich is still the self same vvord, but for,  
*traditions,* they translate, *ordinances,* or *instructions*.  
 Vvhy so and to vvhat purpose? vve appeale  
 to the vvorme of their conscience, vvwhich  
 continually accuseth them of an heretical  
 meaning, vvwhether, by vving the vvord,  
*traditions,* vvheresoeuer they are discommen-  
 ded, and by suppressing the vvord, vvhere-  
 soeuer they are commended, their purpose  
 and intent be not, to signifie to the Reader,  
 that al traditions are naught, & none good,  
 al reprovabable, none allowvabable.

2. For example. Mat. 15. Thus they translate,  
*translations.* Vvhy do thy disciples transgresse the TRADITION  
 of the Elders? And againe, Vvhy do you also transgresse  
 the

the commaundement of God by your TRADITION?

And againe, Thus haue you made the commaundement of God of no effect by your TRADITION: here (I vvarant you) al the belles sound tradition, and the vvord is neuer omitted, and it is very vvell and honestly translated, for so the Greeke vvord doth properly signifie. But novv on the other side, concerning good traditions, let vs see their dealing.

The Apostle by the self same vvord both in 2 Thess. 2. v. 13

Greeke and Latin, saith thus: Therefore, brethren, *παραδεδ-* stand & hold fast the TRADITIONS vvwhich you haue *σεντες*, tradi- learned either by vvord, or by our epistle. And againe, tions.

Vvithdraw your selues from euery brother walking inor- 2 Thess. 3, 6. dinatly, & not according to the TRADITION vvwhich

they haue receiued of vs. And againe (according 1 Cor. 11, 2. to the Greeke vvwhich they professe to fo- *καθως παρ-*

lovv: ) I praise you brethren, that in al things you are *εδωκα*, mindeful of me, and as I haue deliuered vnto you, you *τας παρα-* keepe my TRADITIONS. *δοσεις κα-*

3 Here vve see plaine mention of S. Paules *λεχεν.*

traditions, and cōsequently of Apostolical

traditions, yea and traditions by vvord of \* Yet M. Fulke saith, it is found

vvithout vvriting or Scripture. In al there. pag.

vvhich places looke, gentle reader, & seeke 153 against D. Sand.

al their English translations, & thou shalt Rocke. If he giue not vs

\* not once finde the vvord, tradition, but in an instance,

steede thereof, ordinances, instructions, preachings, let him giue

institutions, and any vvord els rather then, lie.

tradition. in so much that Beza their maister 2 Thess. 2

trans- & 3.



μεταδδ-  
σας.

trāslateth it *traditam doctrinā*, the doctrine deliuered, putting the singular number for the plural, & adding, *doctrine*, of his ovvne. so framing the text of holy Scripture according to his false cōmētarie, or rather putting his cōmētarie in the text, & making it the text of Scripture. Vvho would thinke their malice and partialitie against traditions vvere so great, that they should al agree vvith one consent so duely and exactly in these and these places to cōceale the word, vvwhich in other places do so gladly vse it, the Greeke vvord being al one in al the said places?

4 Yea they doe els vvhere so gladly vse this vvord, tradition, vvhen it may tend to the discredite thereof: that they put the said vvord in al their English Bibles, vvith the like ful consent as before, vvhen it is not in the Greeke at al. As vvhen they trans-

Col. 2. 20.

τι δογμα-  
τιζειτε.

of the yere  
1579.

late thus, *If ye be dead vvith Christ from the rudiments of the vvorld: vvhy as though living in the vvorld, ARE YE LEDDE VVITH TRADITIONS? & as an other\* English translation of theirs readeth more heretically, Vvhy are ye burdened vvith traditions? Tel vs sincerely you that professe to haue skill in the Greeke, & to translate according to the Greeke: tell vs vve beseeche you, vvwhether this Greeke vvord δογμα do signifie tradition, and δογματιζειτε, to be ledde or burdened vvith traditions.*

You

You can not be ignorant that it doth not so  
signifie, but as a litle before in the same  
chapter, & in other places, your selues trans-  
late *δὲγματᾶ*, ordinances, decrees: so *τί δὲγματίζετε*,  
must be (as in the vulgar Latin it is) *Quid de-*  
*cernitis?* Vvhy do you ordaine or decree, or, vvhy  
are you ledde vvith decrees?

5 Iustifie your translation if you can, either  
out of Scriptures, fathers, or Lexicon. and  
make vs a good reason vvhy you put the  
vvord, *traditions*, here, vvhere it is not in the  
Greeke: and vvould not put it in the places  
before, vvhere you knowv it is most eu-  
dently in the Greeke. Yea you must tel vs,  
vvhy you translate for tradition, ordinance,  
and contrarie for ordinance, tradition: so  
turning catte in panne (as they say) at your  
pleasure, and wresting both the one and the  
other to one end, that you may make the  
very name of traditions odious among the  
people, be they neuer so authentical, euen  
from the Apostles: vvhich your conscience  
knowveth, and you shal ansvver for it at  
the dreadful day.

6 Somevvhat more excusable it is, but yet  
proceeding of the same heretical humor, and  
on your part (that I should exactly folovv  
the Greeke) falsely translated, vvhen you  
translate in S. Peters Epistle thus: You were  
not redeemed vvith corruptible things from your vaine  
conuer-

Col. 2, 14.  
Ephes. 2, 15.

*δὲγματῶν.*  
*ἐν δὲγμα-*  
*τῶν.*

*παρὰ δὲ τοῖς*  
they trans-  
late, ordi-  
nance: and  
*δὲγμα,*  
tradition:  
cleane con-  
trarie.



ἐκ τῆς μα-  
 τρίας ὑμῶν  
 ἀναστροφῆς  
 πατρὶς  
 δόλου.

conuersation receiued by the tradition of the fathers. Vwhere the Greeke is thus rather to be translated, from your vaine conuersation deliuered by the fathers. but your fingers itched to foist in the vvord, tradition, and for, deliuered, to say, receiued, because it is the phraſe of the Catho-like church, that it hath receiued many things by tradition, vvhich you vvould here controule by likenes of vvordes in this falſe tranſlation.

Tradidi

παρέδωκα

7 But concerning the vvord tradition, you vvill ſay perhaps the ſenſe thereof is included in the Greeke vvord, deliuered. Vve graunt: but vvould you be content, if vve ſhould alvvaies expreſſy adde, tradition, vvhere it is ſo included? then ſhould vve ſay 1 Cor. 11, 2. I praife you that as I haue deliuered you (by tradition,) you keepe my precepts or traditions. And againe v. 23. For I receiued of our Lord, vvhich alſo I deliuered vnto you (by tradition) &c. And Luc. 1. v. 2. As they (by tradition) deliuered vnto vs, vvhich from the beginning ſaw &c. and ſuch like, by your example, vve ſhould tranſlate in this ſort. but vve vſe not this licentious maner in tranſlating holy Scriptures, neither is it a translators part, but an interpreters, and his that maketh a commentarie: neither doth a good cauſe neede other tranſlation then the expreſſe text of the Scripture giueth.

8 And if you vvil yet say, that our vulgar Latin translation hath here the vvord, *tradition*: vve graunt it hath so, and therfore vve also translate accordingly. but you professe to translate the Greeke, and not the vulgar Latin, vvhich you in England condemne as Papistical, and\* say it is the vvorst of al, though\* Beza your maister pronouce it to be the very best: and vvil you not vvithstanding folovv the said vulgar Latin rather then the Greeke, to make traditions odious? Yea such is your partialitie one vvay, and inconstancie an other vvay, that for your heretical purpose you are content to folovv the old Latin translation, though it differ from the Greeke, & againe an other time you vvil not folovv it, though it be al one vvith the Greeke most exactly. as in the place before alleaged, vvhere the vulgar Latin trāsslation hath nothing of traditions, but, *Quid discernitis*, as it is in the Greeke: you translate, *Vvhy are ye burdened vvith traditions?*

9 So that a blinde man may see, you frame your translations to bolster your errours & heresies, vvithout al respect of folovving sincerely either the Greeke or the Latin. But for the Latin no maruel, the Greeke at the least vvhy doe you not folovv? Is it the Greeke that induceth you to say ordināces for traditions, traditions for decrees, ordi-

nances

Discover. of  
the Rocke.  
pag. 147.

Prefat. in  
no. Test.  
1556.

Col. 2, 20.

παραδο-  
σεις.  
δογματα.



δικαιώμα- nances for iustifications, Elder for Priest,  
 ια. πρεσβύ- graue for hel, image for idol? tel vs before  
 ιερος. & δης. God and in your conscience vvhether it be,  
 ειδωλον. because you wil exactly folow the Greeke:  
 nay tel vs truely, and shame the Diuel,  
 vvhether the Greeke wordes do not sound  
 and signifie most properly that, vvhich you  
 of purpose vvil not translate, for disaduan-  
 tagging your heresies? And first let vs see  
 concerning the question of Images.

CHAP. III.

Heretical translation against sacred IMAGES.

I



ειδωλον.

ειδωλολα-

τρης.

ειδωλολα-

τρεια.

Bib. 1577.

Eph. 5.

Col. 3.

BESECHE you vvhat is the  
 next and readiest and most  
 proper English of *Idolum, ido-*  
*latra, idololatria*? is it not  
*Idol, idolater, idolatrie*? are not  
 these plaine English vvordes, and vvell  
 knowven in our language? Vvhy sought  
 you further for other termes and vvordes,  
 if you had meant faithfully? Vvhat needed  
 that circumstance of three wordes for one,  
*vvorshipper of images*, and, *vvorshipping of images*?  
 vvhether(I pray you)is the more natural &  
 conuenient speache, either in our English  
 tōgue, or for the truth of the thing, to say as  
 the holy Scripture doth, *Conetousnes is idolatrie,*  
 and

and consequently, *The covetous man is an idolater:*  
or as you translate, *Covetousnes is vvorshipping of*  
*images*, and, *The covetous man is a vvorshipper of*  
*images?*

2 Vve say commonly in English, Such a  
riche man maketh his money his God: and  
the Apostle saith in like maner of some,  
*Vvhose belly is their God. Phil. 3.* & generally euery  
creature is our idol, vvhen vve esteeme it  
so exceedingly that vve make it our God.  
but vvho euer heard in English, that our  
money, or bellie, vv ere our images, and  
that by esteeming of them to much, vve  
become vvorshippers of images? Among  
your selues are there not some euen of your  
Superintendents, of vvhom the Apostle  
speaketh, that make an idol of their money  
and belly, by covetousnes & belly cheere?  
Yet can vve not call you therfore in any  
true sense, *vvorshippers of images*, neither would  
you abide it. You see then that there is a  
great difference betvvixt idol and image,  
idolatrie and vvorshipping of images: and  
euen so great difference is there betvvixt  
S. Paules vvordes and your translation.

3 Vvil you see more yet to this purpose?  
In the English Bible printed the yere 1562  
you reade thus: *Howv agreeth the Temple of God* <sup>2 Cor. 6,</sup>  
*vvith images?* Can vve be ignorant of Satans  
cogitations herein, that it vvas translated

C of

The absur-  
ditie of this  
translation,  
*A covetous*  
*man is a Wor-*  
*shipper of*  
*images.*



Salomons  
Temple did  
vvel agree  
vvith ima-  
ges, but not  
vvith idols.

Μὴ τῶν  
εἰδωλῶν.

The brasen  
serpent, first  
an image, &  
lawful: af-  
terward an  
idol, and  
unlawful.

Num. 21.

Li. 10 de Ci-  
uit. c. 8.

4 Reg. 18.

Exod. 32.

of purpose to delude the simple people and to make them belecue that the Apostle speaketh against sacred images in the churches, vvvhich were then in plucking dovvn in England, vvhen this your translation vvvas first published in print? Vvhereas in very truth you know, that the Apostle here partly interpreteth him self to speake of men, as of Gods temples wherein he dvvel- leth, partly alludeth to Salomons Temple, vvvhich did very vvell agree vvith images (for it had the Cherubins, vvvhich vvvere the representations of Angels, and the figures of oxen to beare vp the lauatorie) but vvith idols it could not agree: and therfore the Apostles vvordes are these, *Howv agreeth the Temple of God vvith idols?*

4 Vvhen Moyfes by Gods appointement erected a brasen serpent, and commaunded the people that vvvere stung vvith serpents, to behold it, & thereby they vvvere healed: this vvvas an image only, and as an image vvvas it erected and kept and vsed by Gods commaundement. but vvhen it grevve to be an idol (saith S. Augustine) that is, vvhen the people began to adore it as God, then king Ezechias brake it in peeces to the great cōmendation of his pietie and godly zeale. So vvhen the children of Israel in the absence of Moyfes made a calfe, and said, These

These are thy Gods ô Israel that brought thee out of Egypt, vvas it but an image vvhich they made? vvas that so heinous a matter that God vvould so haue punished them as he did? No they made it an idol also, saying, *These are thy gods ô Israel.* And therfore the Apostle faith to the Corinthians, *Be not idolaters, as some of them.* Vvhich also you translate most falsely, *Be not worshippers of images, as some of them.*

The molten calfe, an idol.

1 Cor. 10.  
εἰδωλόλα-  
τραί.

5 Vve see then that the Ievves had images vvithout sinne, but not idols. Againe for hauing idols they vvere accounted like vnto the Gentiles, as the Psalme faith, *They learned their workes, and serued their grauen idols.* but they vvere not accounted like vnto the

Psal. 135.

Gentiles for hauing images, vvhich they had in Salomons Temple, and in the brasen serpent. S. Hierom vvriteth of the Ammonites and Moabites (vvho vvere Gentiles and Idolaters) that comming into the temple of Hierusalem, and seeing the Angelical images of the Cherubins couering the Propitiatorie, they said, Loe, euen as the Gentiles, so Iuda also hath idols of their religiô. These men did put no difference betvvene their ovvne idols, and the Ievves lawvful images. and are not you ashamed to be like to these? They accused Salomons Temple of Idols, because they savv there lawvful images: you accuse the Churches of God of

In c. 29.  
Ezech.

The Protestants are like to the Ammonites & Moabites.



idolatrie, because you see there the sacred images of Christ and his Saints.

The holy  
Scripture  
speaketh a-  
gainst the  
idols of the  
Gentiles, not  
against al  
maner of  
images.

6 But tel vs yet I pray you, doe the holy Scriptures of either Testament speake of al maner of images, or rather of the idols of the Gentiles? your conscience knoweth that they speake directly against the idols & the idolatrie that vvas among the Pagans and Infidels: frō vvhich as the leuues in the old Testamēt, so the first Christians in the new Testament vvere to be prohibited. but vvill you haue a demonstration that your owne conscience condemneth you herein, & that you apply al translation to your heresie? Vvhat caused you being othervvise in al places so ready to translate, images: yet Esa. 31 and Zachar. 13 to translate, *idols*, in al your Bibles vvith ful cōsent? Vvhy in these places specially and so aduisedly? No doubt because God saith there, speaking of this time of the new Testament: *In that day euery man shal cast out his idols of siluer and idols of gold. And, I vvill destroy the names of the idols out of the earth, so that they shal no more be had in remembrance.* In vvhich places if you had trāslated, *images*, you had made the prophecie false, because images haue not been destroyed out of the vvorld, but are, and haue been in Christian countries vvith honour & reuerence, euen since Christes time. Mary in the idols of the  
Gen

Gentiles vve see it verified, vvhich are destroyed in al the world so far as Gentilitie is conuerted to Christ.

7 And vvhath were the Pagans idols or their idolatrie? S. Paul telleth vs, saying: Ro. 1.  
*They changed the glorie of the incorruptible God into the similitude of the image of a corruptible man, and of birdes and beastes and creeping things: and they serued (or vvor-shipped) the creature more then the creator.* vvhath were the idols of the Pagans. Doth he charge them for making the image of man or beast? Your selues haue hangings and clothes ful of such paintings and embroiderings of imaginie. Wherevwith then are they charged? vwith giuing the glorie of God to such creatures, vvhich vvas to make them idols, and them selues idolaters.

8 The case being thus, vvhv do you make it tvvo distinct things in S. Paul, calling the Pagans, idolaters: and the Christians doing the same, vvorshippers of images: and that in one sentence, vvhvwhereas the Apostle vseth but one and the self same Greeke vvord in speaking both of Pagans and Christians? It is a maruelous and vvilful corruption, and vvell to be marked, and therfore I vvill put dovvn the vvhole sentence, as it is in your English translatiō. I vvrote to you that you should not companie vvith fornicators: and I meant not at al of the fornicators of this vvorld, either of the couetous, or extortioners, either of the idolaters &c. but that ye companie not together, if any that is called a brother, be a for- εἰδωλολάτρης.  
C in nicator ἱραγ.



ειδωλον  
της.

nicator, or conetous, or c A VVORSHIPPER OF IMAGES, or an extortioner. In the first, speaking of Pagans, your translatour nameth *idolater* according to the text, but in the later part speaking of Christians, you translate the very self same Greeke vvord, *vvorshipper of images*. Vvhy so? forsooth to make the reader thinke that S. Paul speaketh here, not only of Pagan idolaters, but also of Catholike Christians that reuerently kneele in praier before the Crosse, the holy Rood, the images of our Sauour Christ and his Saincts: as though the Apostle had commaunded such to be auoided.

9 Vvhere if you haue yet the face to deny this your malicious and heretical intent, tell vs, vvhy al these other vvordes are translated and repeated alike in both places, *conetous, fornicators, extortioners*, both Pagans and Christians: and only this vvord (*idolaters*) not so, but Pagans, idolaters: & Christians, vvorshippers of images. At the least you can not deny but it vvas of purpose done, to make both seeme al one, yea and to signifie that the Christians doing the foresaid reuerence before sacred images (which you call vvorshipping of images) are more to be auoided then the Pagan idolaters. Vyhereas the Apostle speaking of Pagans and Christians that committed one and the self

self same heinous sinne vvhatsocuer, commaundeth the Christian in that case to be auoided for his amedement, leauing the Pagan to him self & to God, as hauing not to doe to iudge of him.

10 But to this the ansvver belike vvill be made, as one of them hath already ansvvered in the like case, that in the English Bible appointed to be read in their churches it is othervvise, and euen as vve vvould haue it corrected: and therfore (saith he) *it had been good before vve entred into such heinous accusations, to haue examined our groundes that they had been true.* As though vve accuse them not truely of false translation, vnales it be false in that one Bible vvwhich for the present is read in their churches: or as though it pertained not to thē hovv their other English Bibles be traslated: or as though the people read not al indifferently vvithout prohibition, and may be abused by euery one of them: or as though the Bible vvwhich novv is read (as vve thinke) in their churches, haue not the like absurd translations, yea more absurd, euen in this matter of images, as is before declared: or as though vve must first learne what English translation is read in their church (vvwhich vvvere hard to knowv, it changeth so oft) before vve may be bold to accuse them of false translation:

C iiij or

W. Fulke,  
Confut. of  
Iohn Hovv.  
let fo. 35.

Bib. 1577.  
Col. 3. v. 5.



or as though it vvere not the same Bible that Was for many yeres read in their churches, & is yet in euery mans handes, vvhich hath this absurd translation vvhich we haue last spoken.

Bib. 1562.

II Surely the Bible that we most accuse not only in this point, but for sundrie other most grosse faultes and heretical translations, spoken of in other places, is that Bible vvhich vvas authorised by Cramner their Archbishop of Canterburie, and read al king Edvwards time in their churches, & (as it seemeth by the late printing thereof againe an. 1562) a great part of this Queenes reigne. And certaine it is, that it vvas so long read in al their churches vvith this venemous & corrupt translation of images alvvaies in steede of idols, that it made the deceiued people of their secte, to despise, contemne, and abandon the very signe and image of their saluatiō, the crosse of Christ, the holy roode or crucifixe representing the maner of his bitter passion and death, the sacred images of the blessed Virgin Marie the mother of God, & of S. Iohn Evangelist, representing their standing by the Crosse at the very time of his Passion. in so much that novv by experience we see the foule inconuenience thereof, to vvit, that al other images and pictures of infamous harlots

Io. 19. v. 26.

harlots and Heretikes, of Heathen tyrants and persecutors, are lawfull in England at this day, and their houses, parlours and chambers are garnished vwith them: onely sacred images, and representations of the holy mysterie of our redemption, are esteemed idolatrous, and haue been openly defaced in most spiteful maner and burned, to the great dishonour of our Sauour Christ and his Saints.

12 And as concerning the bible that at this day is read in their churches, if it be that of the yere 1577, it is worse sometime in this matter of images, then the other. for vwhere the other readeth, *Couetousnes, which is Col. 3. v. 5* worshipping of idols: there this later (vwherevnto they appeale) readeth thus, *Couetousnes, which is worshipping of images.* and Eph. 5. it readeth as absurdly as the other, *A couetous man, which is a worshipper of images.* Loe this is the English bible vvhich they referre vs vnto, 35. as better translated, and as correcting the fault of the former. But because it is euident by these places, that this also is partly worse, and partly as ill as the other, therefore this great cōfuter of M. Iohn Houlet fleeth once more, to the Geneva English Bible, saying, *Thus we reade, and, so we translate: to wit, A couetous person, which is an idolater.* Vwhere shal we haue these good fellovves, and how

W. Fulke  
Contut. fol.

Fol. 36.  
Bib. 1579.



howv shal vve be sure that they vvill stand to any of their translations? from the first readde in their churches, they flee to that that is now readde, & frō this againe, to the later geneua English Bibles, neither readde in their churches (as vve suppose) nor of greatest authoritie among them: and vve doubt not but they vvil as fast flee from this, to the former againe, vvhen this shal be proued in some places more false & absurd then the other.

13 But vvhat matter is it howv they readde in their churches, or howv they correct their former trāslations by the later: vvhen the old corruption remaineth stil, being set of purpose in the toppe of euery doore vvithin their churches, in these vvordes:

1 Io. 5.

*Babes keepe your selues from images?* Vvhy remaineth that vvritten so often and so conspicuously in the vvalles of their churches, vvwhich in their Bibles they correct as a fault? their later bibles say, *keepe your selues from idols*: their church vvalles say, *keepe your selues from images*. S. Iohn speaking to the lately conuerted Gentiles, biddeth them beware of the idols from vvhence they vv ere conuerted: they speaking to the old instructed Christians, bid them bevvare of the sacred image of Christ our Sauour, of the holy Crucifixe, of the crosse, of euery such repre-

representation and monument of Christs passion, and our redemption. And therefore in the very same place vvhether these holy monuments vvhere vvont to stand in Catholike times, to vvith, in the roode loft and partition of the Church and chauncel: there now stand these vvordes as confronting and cōdemning the foresaid holy monuments, *Babes keepe your selues frō images.* Vvhich vvordes vvhofoeuer esteemeth as the vvordes of Scripture, and the vvordes of S. Iohn, spoken against Christes image, is made a very babe in deede, and sottishly abused by their scribled doores, and false translations, to count that idolatrie, vvwhich is in deede to no other purpose then to the great honour of him vvwhose image and picture it is.

14 But the gay confuter vvith vvhom I W. Fulke.  
began, saith for further ansvver: *Admit that in* Fo. 35.

*some of our translations it be, Children keepe your selues from images* (for so he vvould haue said if it vvwere truely printed) *Vvhat great crime of corruption is here committed?* And vvhen it is said againe, this is the crime and fault thereof, that they meane by so translating to make the simple beleewe that idols and images are al one, vvwhich is absurd: he replieth that it is no more absurditie, *then in steede of a Greeke vvord, to vse a Latin of the same signification.*

And



Gen. 1.  
κατὰ πλὴν  
εἰκόνα

εἰδωλον  
εἰκων

Rom. 8.  
imagini.  
1 Cor. 15.  
imaginem

2 Cor. 3.  
Hebr. 10.

Col. 1.  
2 Cor. 4.

And vpon this position he graunteth that according to the propertie of the Greeke vvord a man may say, *God made man according to his idol*, and that generally, *idolum* may as truly be translated an image, as *Tyrannus* a king (vvhich is very true, both being absurd) & here he citeth many authors and dictionaries idly, to prooue that *idolum* may signifie the same that *Image*.

15 But I beseeche you Sir, if the dictionaries tel you that εἰδωλον may by the original propertie of the vvord signifie an image, (vvhich no man denieth) do they tel you also that you may commonly and ordinarily translate it so, as the common vsual signification thereof? or do they tel you that image and idol are so al one, that vvherefoeuer you finde this vvord image, you may truly call it, idol? for these are the points that you should defend in your answer. for an example, do they teach you to translate in these places thus, *God hath predestinated vs to be made conformable to the idol of his sonne*. And againe, *As we haue borne the idol of the earthly (Adam:) so let vs beare the idol of the heavenly (CHRIST)*. And againe, *We are transformed into the same idol, euen as of our Lordes spirit*. And againe, *The Law hauing a shadow of the good things to come, not the very idol of the things*. And againe, *Christ vvho is the idol of the inuisible God?* Is this (I pray you) a true translation? yea, say you, according to the propertie of the

the word: but because the name of idols, in the English tongue, for the great dishonour done to God in worshipping of images, is become odious, no Christian man would say so.

16 First note how folishly and vnadvisedly he speaketh here, because he would confound images and idols, & make them falsely to signifie one thing: vwhen he saith, the name of *idol*, is become odious in the English tongue because of worshipping of *Images*, He should haue said, The dishonour done to God in worshipping Idols, made the name of Idols odious. As in his owne exāple of *Tyrant*, and king: he meant to tel vs that *Tyrant* sometime vvas an vsual name for euery king, and because certaine such Tyrants abused their power, therefore the name of Tyrant became odious. for he vvil not say (I trovv) that for the fault of kings, the name of Tyrant became odious. Likevvise the Romanes tooke avvay the name of Manlius for the crime of one Mālius, not for the crime of Iohn at Nokes, or of any other name. The name of Iudas is so odious that men novv commonly are not so called. Vvhy so? because he that betraied Christ, vvas called Iudas: not because he vvas also Iscariote. The very name of Ministers is odious and contemptible. vvhy? because Ministers are so levv'd, vvicked, & vnlearned, not because some Priests be  
naught



naught. Euen so the name of idol grevve to be odious , because of the idols of the Gentiles, not because of holy images. For if the reuerence done by Christians to holy images vvere euill, as it is not, it should in this case haue made the name of images odious : & not the name of Idols. But God be thanked , the name of Images is no odious name among Catholike Christians, but onely among heretikes & Imagebreakers, such as the second general Council of Nice hath condemned therfore vvith the sentence of *Anathema*. No more then the Crosse is odious, vvhich to al good Christians is honorable , because our Sauour Christ died on a Crosse.

17 But to omit this mans extraordinarie and vnaduised speeches vvhich be to many and to tedious (as vvhen he saith in the same sentence, *Howsoever the name idol is growen odious in the English tongue*, as though it vvere not also odious in the Latin & Greeke tonges, but that in Latin and Greeke a man might say according to his fond opinion, *Fecit bonum ad idolum suum*, and so in the other places vvhere is *imago*) to omit these rashe assertions I say , and to returne to his other vvordes vvhere he saith, that though the original propertie of the vvordes hath that signification, yet no Christian man vvould say that  
God

God made man according to his idol, no more then a good  
subiect would call his lawfull Prince a tyrant. doth he  
not here tell vs that, vvhich vve would  
haue, to vvit, that vve may not speake or  
trāsllate according to the original propertie  
of the vvord, but according to the cōmon  
vsual and accustomed signification thereof?

As vve may not translate, *Phalaris tyrannus*,  
*Phalaris the king*, as sometime *tyrannus* did sig-  
nifie, and in auncient authors doth signifie:  
but, *Phalaris the tyrant*, as novv this vvord  
*tyrannus* is commonly taken & vnderstood.

Euen so vve may not novv translate,

*My children keepe your selues from images*, as the  
vvord may and doth sometime signifie ac-  
cording to the original propertie thereof,

but vve must trāsllate, *keepe your selues from idols*,  
according to the common vse and signifi-  
cation of the vvord in vulgar speache, and  
in the holy Scriptures. Vwhere the Greeke  
vvord is so notoriously & vsually peculiar  
to idols, and not vnto images: that the  
holy fathers of the second Nicene Councel  
(vvhich knew right vvell the signification  
of the Greeke vvord, them selues being  
Gracians) do pronounce *Anáthema* to al  
such as interpret those places of the holy  
Scripture that concerne idols, of images or  
against sacred images, as novv these Calui-  
nists do, not onely in their Commentaries

vpon

ab idolis  
ἀπὸ τῶν  
εἰδώλων  
1 Io. 5.



vpon the holy Scriptures, but euen in their translations of the text.

Loco citato  
fo. 35.

18 This then being so, that vvordes must be translated as their common vse and signification requireth, if you aske your old question, vvhat great crime of corruption is committed in translating, *keepe your selues from images*, the Greeke being *ειδωλον*? you haue answered your self, that in so translating, idol & image are made to signifie one thing, vvwhich may not be done, no more then Tyrant and king can be made to signifie al one. And hovv can you say then, that *this is no more absurditie, then in steede of a Greeke vvord, to vse a latin of the same signification.* Are you not here contrarie to your self? Are idol and image, tyrant and king, of one signifiatio<sup>n</sup>? said you not that in the English tonge, idol is grovven to an other signification, then image, as tyrant is grovven to an other signification then king? Your false translatiōs therfore that in so many places make idols and images al one, not onely forcing the word in the holy Scriptures, but disgracing the sentence thereby (as Ephes. 5. & Col. 3) are they not in your owne iudgement very corrupt: & as your ovvne consciences must confesse, of a malicious intent corrupted, to disgrace thereby the Churches holy images by pretense of the holy Scriptures that  
speake

Eph. 5. A covetous mā is a vvorshipper of images. and Col. 3. Couetousnes is vvorshipping of images.

speake onely of the Pagans idols.

19 But of the vsual, and original signification of vvordes (vwhereof you take occasion of manifold corruptions) vve vvil speake more anon, if first vve touche some other your falsifications against holy images: as, vwhere you affectate to thrust the vvord image into the text, vvhen there is no such thing in the Hebrue or Greeke, as in that notorious example 2. Par. 36. (Bib.

15 6 2.) *Carued images that vvere laid to his charge.*

Againe, Ro. 11. *To the image of Baal, and Aēt. 19.*

*The image that came downe from Iupiter.* Vwhere you are not content to vnderstand image rather then idol, but also to thrust it into the text, being not in the Greeke, as you know very vvell.

20 Of this kinde of falsification is that vvwhich is crept as a leprosie through out al your bibles, translating, *sculptile* and *conflatile*, *grauen image*, *molten image*, namely in the first commaundement, vwhere you know in the Greeke it is idol, & in the Hebrue, such a vvord as signifieth onely a grauen thing, not including this vvord image: and you know that God commaunded to make the images of Cherubins, and of oxen in the Temple, and of the brasen serpēt in the desert, and therefore your vvisedomes might haue cōsidered, that he forbadde not al gra-

D uen

τῇ εἰδωλῷ.

subaud.

εἴλη Num.

c. 22.

τὸ διονεῖς

εἰδωλῷ

לִפְסֵל



The meaning of the  
1. Commaundement concerning false  
gods and  
grauen idols

uen images, but such as the Gentiles made  
and vvorshipped as goddes: and therfore  
*Non facies tibi sculptile*, concurrerth vvith those  
vvordes that goe before, *Thou shalt haue none*  
*ether gods but me*. For so to haue an image as to

The Crosse  
in the Q.  
Chappel.

make it a god, is to make it more then an  
image: and therfore, vvhen it is an Idol, as  
vvere the Idols of the Gentiles, then it is  
forbid by this commaundement. Other-  
vvise, vvhen the Crosse stood many yeres  
vvpon the Table in the Queenes Chappel,  
vvvas it against this cōmaundement? or vvvas  
it idolatrie in the Queenes Maiestie & her  
Counsellors, that appointed it there, being  
the supreme head of your church? Or do  
the Lutherans your puefellowes, at this day  
commit idolatrie against this commaunde-  
ment, that haue in their churches the cru-  
cifix, and the holy Images of the mother  
of God, and of S. Iohn the Euangelist? Or if  
the vvhole storie of the Gospel cōcerning  
our sauour Christ, vvere dravven in pictu-  
res and Images in your churches, as it is in  
many of ours, vvere it (trouvv you) against  
this commaundement? fye for shame, that  
you should thus vvith intolerable impu-  
dencie and deceite abuse and bevvitch the  
ignorāt people, against your ovvne know-  
ledge and conscience. For, vvot you nor,  
that God many times expressly forbade the

Images in  
the Luthe-  
ran Chur-  
ches.

Ie vv





are there meant?

Matsebah.  
שֹׁהַן

Gen. 28. v. 22

Esa. 19. v. 19.

22 Two places onely we will at this time aske you the reason of: first why you translate the Hebrue and Greeke that answereth to *statua, image*, so often as you do? Vwhereas this word in the said tonges, is taken also in the better part, as when Iacob set vp a stone and erected it for a\* title, pouering oile vpon it: and the prophet saith, *our Lordes altar shal be in Aegypt, and his\* title beside it.* So that the word doth signifie generally a signe erected of good or euil, and therefore might very well (if it pleased you) haue some other English then, *image*. Vnles you will say that Iacob also set vp an image: &, Our Lordes image shal be in Aegypt: which you will not say, though you might with more reason then in other places.

Of the yere  
1579.

Péfilim.  
Massechoth.  
שֹׁהַן.

23 Secondly we demaund, why your very last English Bible hath (Esa. 30, 22:) For two Hebrue words, which are in Latin *sculprilia* and *constatilia*, *twise, images, images*: neither word being Hebrue for an image: no more then if a man would aske, what is Latin for an image, & you would tell him *sculprile*. Vwherevpon he seeing a faire painted image in a table, might happily say, *Ecce egregium sculprile*. Vwhich euery boy in the Grammar schoole would laugh at. Vwhich therefore we tel you, because we perceiue

perceiue your translations endeouour and as  
it vvere affectat, to make *sculptile* and *image*  
al one. Vvhich is most euidently false and  
to your great confusiō appeareth *Abac. 2. v. 13.*

Vvhere for these vvordes, *Quid prodest sculptile,*  
*quia sculpsit illud fictor suus conflatile & imaginē falsam?*

Vvhich is according to the Hebrue and  
Greeke: your later English trāslation hath,  
*Vvhat profiteth the image? for the maker thereof hath made*  
*it an image, and a teacher of lies.*

יִסְכֵּל  
וְיִסְכֵּל

יִסְכֵּל

γαυπλον,

οἱ ἐγαυ-

παν αἰλο

χαθμα.

Of the yere  
1579.

24 I vvould euery common Reader vvere  
able to discerne your fals hod in this place.

First, you make *sculpere sculptile*, no more then,  
to make an *image*: Vvhich being absurd you  
knowv (because the painter or embroderer  
making an image, can not be said *sculpere sculptile*)  
might teach you that the Hebrue hath  
in it no significatiō of image, no more then  
*sculpere* can signifie, to make an image: and  
therfore the Greeke and the Latin precisely

*sculptile.*

(for the most part) expresse neither more  
nor lesse, then a thing grauē: but yet meane  
alvvaies by these vvordes, *a grauen idol*, to  
vvhich signification they are appropriated  
by vse of holy Scripture, as *simulacrum, idolum,*  
*conflatile*, and sometime *imago*. In vvhich sense  
of signifying Idols, if you also did repeate  
*images* so often, although the translation  
vvere not precise, yet it vvere in some part  
tolerable, because the sense vvere so: but  
vvhen you do it to bring al holy images

γαυπλον



into contempt, euen the image of our Sauiour Christ crucified, you may iustly be controuled for false and heretical translators.

Abac. 2.

25 As in this very place (vvhich is an other fals hood like to the other) *conflatile* you translate *image*, as you did *sculptile*, and so here againe in Abacucke (as before in Esay is noted) for *tvvo* distinct vvordes, eche signifying an other diuers thing from image, you translate, *images*, *images*. Thirdly, for *imaginem falsam*, a false image, you translate an other thing, vvithout any necessarie pretense either of Hebrue or Greeke, auoiding here the name of image, because this place telleth you that the holy Scripture speaketh against false images, or as the Greeke hath, *φαντασιαν* false phantasies, or as you translate the Hebrue, *פסל* such images as teach lies, representing false Gods vvhich are not, as the Apostle saith, *Idolum nihil est*, And, *Non sunt Di qui manibus fiunt*. Vvhich distinction of false and true images you vvil not haue, because you condemne al images, euen holy and sacred also, and therfore you make the holy Scriptures to speake herein according to your ovvne fanfic.

*φαντασιαν*  
*פסל*

1 Cor. 8.  
Act. 19.

Dan. 14.v.4.

26 Vvherein you procede so far, that vvhen Daniel said to the king, *I vvorship not idols made vvith handes* (*εἰδωλα χειροποιήτα*) you make

make him say thus, *I worship not things that be made with handes.* leauing out the word idols altogether as though he had said, nothing made with hand were to be adored, nor the Arke, the propitiatorie, no nor the holy Crosse it self that our Sauour shed his blood vpon. As before you added to the text, so here you diminish & take from it at your pleasure.

Bib. 1562.  
1577.

27 But concerning the word image, which you make to be the English of al the Latin, Hebrue, and Greeke wordes, be they neuer so many and so distinct, I beseeche you what reason had you to translate *ἑλπίδα*, images, Sap. 15. v. 13: doth the Greeke word so signifie? doth not the sentence following tel you that it should haue been translated, *grauen idols*? for thus it saith, *They iudged al the idols of the nations to be Gods.* loe your images, or rather loe the true names of the Pagans goddes, which it pleaseth you to call, *images, images.*

28 But (to conclude this point) you might, and it would haue vel becommed you, in translating or expounding the foresaid wordes, to haue folovved S. Hierom the great famous translator and interpreter of the holy Scriptures: vwho telleth you two senses of the foresaid wordes: the one literal, of the idols of the Gentiles: the

Comment.  
in Abac. 2.

D iiii other



other mystical, of Heresies and errours. *Sculptile*, saith he, & *conflatile*: I take to be peruerse opinions, which are adored of the authors that made them. See *Arius*, that graued to him self this idol, that Christ was onely a creature, & adored that which he had grauen. behold *Eunomius*, how he molted and cast a false image, and borrowd to that which he had molten. Suppose he had exemplified of the two condemned heretikes *Iouinian* and *Vigilātius* also: had he not touched your idols, that is, the old condemned heresies which you at this day adore?

29 These onely (I mean heresies & heretikes) are the idols and idolaters (by the auncient Doctors iudgement) which haue been among Christians, since the idolatrie of the Gentiles ceased according to the prophets. Therefore *S. Hierom* saith againe, If thou see a man that will not yeld to the truth, but when the falschod of his opinions is once shewed, perseuereth still in that he began: thou maist aptly say, *Sperat in figmento suo*, and he maketh dumme or deafe idols. And againe, All Heretikes haue their gods: & whatsoeuer they haue forged, they adore the same as *sculptile* and *conflatile*: that is, as a grauen and molten idol. And againe, He saith well, I haue found vnto my self an idol: For, all the forgeries of heretikes are as the idols of the Gentils: neither do they much differ in impietie, though in name they seeme to differ. And againe, Whatsoeuer according to the letter is spoken against the idolatrie of the Iewes, do thou referre all this vnto them which vnder the name of Christ worshipp idols, and forging to them selues peruerse opinions, carie the tabernacle of their  
king

Zach. 13.

Loco citato.

Osee 11.

Osee 12.

In 5. Amos.

king the Deuil, and the image of their idols. For they  
worship not an idol, but for varietie of their doctrine  
they adore diuerse Gods. And he put in very well, which  
you made to your selues: for they receiued them not of God,  
but forged them of their owne minde. And of the idol  
of Samaria he saith, we alwaies vnderstand In 8. Amos.  
Samaria (& the idol of Samaria) in the per-  
son of Heretikes, the same Prophet saying,  
VVO BETO THEM THAT DESPISE c. 6.  
SION, AND TRVST IN THE MOVNT  
OF SAMARIA. For Heretikes despise the Church  
of God, and trust in the falshood of their opinions, erecting  
them selues against the knowledge of God: and saying,  
when they haue diuided the people (by schisme,)  
we haue no part in Dauid, nor inheritance in the sonne  
of Isay.

30 Thus the Reader may see that the holy  
Scriptures which the Aduersaries falsely  
translate against the holy images of our  
Saviour Christ and his sainctes, to make vs  
idolaters, do in deede concerne their idols,  
and condemne them as idolaters, which  
forge new opinions to them selues, such as  
the auncient fathers knew not, and adore  
them and their owne sense and interpreta-  
tion of Scriptures, so far & so vehemently,  
that they preferre it before the approued  
iudgement of all the generall counsels and  
holy Doctors, and for maintenance of the  
same, corrupt the holy Scriptures at their  
pleasure, and make them speake according



to there fanſies, as we haue partly ſhevvved,  
and novv are to declare further.

## CHAP. IIII.

The ECCLESIASTICAL vſe of vvordes  
turned into their ORIGINAL and  
PROFANE ſignification.

I

Chap. 3. nu.  
17. 18. See  
alſo M.  
Vvhitaker  
pag. 209. &  
the 6 chap.  
of this boo-  
ke (nu. 6. 7.  
8. & nu. 13.  
&c.) much  
more of this  
matter.

**W**E ſpake a litle before of the  
double ſignification of vvordes,  
the one according to the origi-  
nal propertie, the other accor-  
ding to the vſual taking thereof in all vul-  
gar ſpeache and vvriting. Theſe vvordes  
(as by the vvay vve ſhevvved before vpon  
occasion of the Aduerſaries graunt) are to  
be translated in their vulgar and vſual ſigni-  
fication, not as they ſignifie by their origi-  
nal propertie. As for example: *Maior* in the  
original ſignification is, *greater*. But vvhen  
vve ſay, The *Maior* of London, novv it is  
taken and ſounderth in euery mans care for  
ſuch an Officer: and no man vvill ſay, The  
*Greater* of London, according to the original  
propertie of it. likevvife *Episcopus*. a Greeke  
vvord, in the original ſenſe is euery ouer-  
ſeer, as Tullie vſeth it and other profane  
vvriters: but among Chriſtians in Eccleſia-  
ſtical ſpeache it is a Biſhop. and no man  
vvil ſay, My Lord *ouerſeer* of London, for  
my

my L. Bishop. Likevvise vve say, Seuen Deacons, S. Steuen a Deacon. no man vvill say, Seuen Ministers, S. Steuen a Minister. although that be the original signification of the vvord Deacon. but by Ecclesiastical vse & appropriation being taken for a certaine degree of the Clergie, so it soundeth in eue-ry mans eare, and so it must be translated. As vve say, Nero made many Martyrs: not, Nero made many vvitnesses: and yet Martyr by the first originall propertie of the vvord is nothing els but a vvitnes. Vve say Baptisme is a Sacrament: not, Vvashing is a Sacrament. Yet Baptisme and vvashing by the first originall propertie of the vvord is all one.

2 Novv then to come to our purpose, such are the absurde translations of the English Bibles, and altogether like vnto these. Namely, vvhen they translate congrega-  
tion for Church, Elder for Priest, image for idol, dissension for schisme, General for Catholike, secrete for Sacrament, ouer-seer for Bishop, messenger for Angel, embassadour for Apostle, minister for Deacon, and such like: to vvhat other end be these deccitfull translations but to conceale & obscure the name of the Church and dignities thereof mentioned in the holy Scriptures: to dis-semble the vvord schisme (as they do also

He.

cSee chap. 15.  
nu. 18. & 3.  
4. & chap.  
21. nu



Gal. 5. Tit. 3.

1 Cor. 11.

Bib. 1562.

\* Heresie and Heretike) for feare of disgracing their schismes and Heresies, to say of Matrimonie, neither Sacrament vvhich is the Latin, nor mysterie which is the greeke, but to goe as far as they can possibly from the common vñual and Ecclesiastical vvordes, saying, *This is a great secrete*: in fauour of their heresie, that Matrimonie is no Sacrament.

Eph. 5. v. 32.

1 Cor. 1. v. 10

Tit. 3.

αἰρετικὸν

ἄνθρωπον

αἰρεσις.

Gal. 5.

3 S. Paul saith as plaine as he can speake, *I beseeche you brethren, that you all say one thing and that there be no schismes among you.* They translate for schismes, dissentions: vvhich may be in profane and vvorldly things, as vvell as in matters of religion. but schismes are those that diuide the vñitie of the Church, vvher. of they knowv them selues guilty. S. Paul saith as plainely as is possible, *A man that is an Heretike auoid after the first and second admonition.* they translated in their Bible of the yere 1562, *A man that is an authour of Sectes.* and vvhere the Greeke is, *Heresie*, reckened among damnable sinnes, they say, *sectes*: fauouring that name for their owne sakes, and dissembling it, as though the holy Scriptures spake not against Heresie or Heretikes, Schisme or Schismatikes.

4 As also they suppress the very name Catholike, vvhen it is expressly in the Greeke, for malice tovvard Catholikes and  
Catho

Catholike religion, because they knowv,  
them selues neuer shal be called or knowē  
by that name. And therefore theire tivo  
English Bibles accustomed to be reade in  
theire church (therefore by like most au-  
thenticall) leaue it cleane out in the title of  
al those Epistles, which haue been knowven  
by the name of *Catholica Epistola* euer since the  
Apostles time: and their later English Bible  
(dealing somevvhar more honestly) hath  
turned the word *Catholike* into *General*: saying,  
*The General Epistle of Iames, of Peter, &c.* As if a man  
should say in his Creede, *I beleene the general  
church*, because he vvould not say, *the Catholike  
church*: as the Lutheran Catechismes say for  
that purpose, *I beleene the Christian church*. So  
that by this rule, vvhen S. Augustine telleth  
that the maner vvas in cities vvhere there  
vvas libertie of religion, to aske, *Qua itur ad  
Catholicam?* Vve must translate it, *Vvrich is the  
vvay to the General?* And vvhen S. Hierom  
saith, *If vve agree in faith vvith the B. of  
Rome, ergo Catholici sumus*: vve must trāsslate it,  
*Then vve are Generals*. Is not this good stuff?  
Are they not ashamed thus to inuert and  
peruert al vvordes against common sense  
and vse and reason? Catholike and General  
or Vniuersal (vve knowv) is by the original  
propertie of the vvord al one: but accor-  
ding to the vse of both, as it is ridiculous to  
say, A Catholike Councel, for a general

An. 1562.  
1577.

Euseb. li. 2.  
Ec. hist. c. 22  
in fine.  
1579.

Lind. in Du-  
birantio.



Council: so is it ridiculous and impious to say, General for Catholike, in derogation thereof, and for to hide it vnder a bushel.

Catholica.

Is it because they would follow the Greeke, that they turne καθολική, general? euen as iust, as when they turne εἰδωλον image, παρέδδον instruction, δικάωμα ordinance, ῥήματα dissension, αἵρεσιν sect, μυστήριον secrete, and such like, vwhere they goe as far from the Greeke as they can, & will be glad to pretend for answer of their word, *secte*, that they follow our Latin translation. Alas poore shift for them that otherwise pretend nothing but the Greeke, to be tried by that Latin vvhich them selues cōdemne. But we honour the said text, and translate it *sectes* also, as we there finde it, and as we do in other places follow the Latin text, and take not our aduantage of the Greeke text, because we know the Latin translation is good also and sincere, and approued in the Church by long antiquitie, and it is in sense al one to vs vvith the Greeke: but not so to them, vvho in these daies of controuersie about the Greeke and Latin text, by not following the Greeke, vvvhich they professe sincerely to follow, bevvray them selues that they do it for a malicious purpose.

CHAP.

## CHAP. V.

Heretical translation against the CHURCH.



S they suppress the name,  
Catholike, euen so did they  
in their first English bible  
the name of church it self:  
because at their first reuolt &

apostasie from that that vvas vniuersally  
knovven to be the onely true Catholike  
Church: it vvas a great obiection against  
their schismatical proceedings, and it stucke  
much in the peoples consciences, that they  
forsooke the Church, and that the Church  
cōdemned them. Vwherevpon very vvilely  
they suppressed the name Church in their  
English translation, so, that in al that Bible  
so lōg read in their cōgregatiōs, we can not  
once finde the name thereof. Iudge by these  
places vvich seeme of most importance  
for the dignitie preeminence & authoritie  
of the Church.

2 Our Sauour saith, *Vpon this Rocke I vvil build* Mat. 16.  
*my Church, and the gates of Hel shal not preuaile against*  
*it.* They make him to say, *Vpon this rocke*  
*I vvil build my cōgregation.* Againe, *If he heare not them,* Mat. 18.  
*tel the Church: and if he heare not the Church, let him be*  
*to thee as an Heathen and as a publicane.* they say, *Cō-*  
*gregation.* Againe, vvho vvould thinke they  
vvould haue altered the vvord Church in  
the



Eph. 5.

the epistle to the Ephesians: their English translation for many yeres redde thus, *Ye husbands loue your wīues, as Christ loued the congregation, and clenſed it to make it vnto him ſelfe a glorious cōgregation without ſpot or wrinkle. And, This is a great ſecrete, but I ſpeake of Chriſt and of the congregation.*

1 Tim. 3.

And to Timothee, *The houſe of God, which is the congregation of the liuing God, the pillar and ground of truth. Here is no word of Church, which in Latin and Greeke is, Eccleſia Dei viui, columna & firmamentum veritatis.* Like wiſe to the Ephe-

Eph. 1.

fians againe, *He hath made him head of the congregation, which is his body.* And to the Hebrues they are al bold to translate: *The congregation of the firſt-borne, vvhether the Apoſtle nameth heauenly Hieruſalem, the citie of the liuing God, &c.*

Heb. 12. v. 23

3 So that by this translation, there is no more Church militant and triumphant, but congregation, and he is not head of the Church, but of the congregation: and this congregation at the time of the making of this translation, vvas in a few new brethren of England, for vvhoſe ſake the name Church vvas left out of the English Bible, to commend the name of congregation about the name of church. vvhereas S. Au-

In pſ. 81. in initio.

συναγωγή.  
ἐκκλησία.

gogue, vvas a congregation: the Church, a conuocation: and that a congregation, is of beaſts alſo: a conuocation, of reaſonable crea-

creatures onely : and that the Ievves congregation is sometime called the *church*, but the Apostles neuer called the Church, *Congregation*. do you see then vvhat a goodly change they haue made, for Church, to say cōgregation : so making them selues a very Synagogue, & that by the propertie of the Greeke vvord, vvhich yet(as S. Augustine telleth them most truely) signifieth rather a conuocation?

4 If they appeale here to their later translations, vve must obtaine of them to condemne the former, and to confesse this vvas a grosse fault committed therein. and that the Catholike Church of our contrie did not il to forbid and burne suche bookes vvhich vv ere so translated by Tyndal and the like, as being not in deede Gods booke, vvord, or Scripture, but the Diuels vvord. Yea they must confesse, that the leauing out of this vvord Church altogether, vvas of an heretical spirit against the Catholike Roman Church, because then they had no Caluinistical church in any like forme of religion and gouernement to theirs novv. Neither vvil it serue them to say after their maner, And if a man should translate

*Ecclesiam, congregation: this is no more absurditie, then in steede of a Greeke vvord, to vse a Latin of the same signification. This (vve trovv) vvil not suffice*

Consut. of  
M. Houlet  
fo. 35.

E them



them in the iudgement of the simplest indifferent Reader.

5 But, my Maisters, if you vould confesse the former faults and corruptions neuer so plainly, is that ynough to iustifie your corrupt dealing in the holy Scriptures? Is it not an horrible fault so vvilfully to falsifie and corrupt the vvord of God vvritten by the inspiration of the holy Ghost? May you abuse the people for certaine yeres vvith false translations, and aftervvard say, Lo vve haue amended it in our later translations? Then might the Heretike Beza be excused for translating in steede of Christs *soul in hel*, his *carcas in the grane*, and because some freende told him of that corruption, and he corrected it in the later editions, he should neuerthelesse in your iudgemēt, be counted a right honest man. No (be ye sure) the discrete Reader can not be so abused, but he vvil easily see, that there is a great difference in mending some ouersightes vvwhich may escape the best men: & in your grosse false translations, vvho at the first falsifie of a prepenfed malice, and aftervvards alter it for very shame. Hovvbeit, to say the truth, in the chæfest and principal place that concerneth the Churches perpetuitie and stabilitie, you haue not yet altered the former translation, but it remaineth as before, and

See his newv  
Test. in La-  
tin of the  
yere 1556,  
printed by  
Robert Ste-  
uen in fol.  
Act. 2. v. 27.

is at this day readde in your churches thus,  
*Vpon this rocke I will build my congregation.* Can it  
 be without some heretical subteltie, that in  
 this place specially and (I thinke) only you  
 change not the word congregation into  
 Church? Giue vs a reason & discharge your  
 credite.

mat. 16. v. 18.  
 Bib. 1577.

6 Vvhat shal I say of Beza, vvhom the  
 English bibles also folovv, translating  
 actiuelv that Greeke word, (vvhich in  
 common vse, & by S. Chrysostoms and the  
 Greeke Doctors exposition is a plaine pas-  
 siue: ) to signifie, as in his Annotations is  
 cleere, that Christ may be vvithout his  
 Church, that is, a head vvithout a body.

The vvordes be these in the heretical tran-  
 slation, *He gaue him to be the head ouer al thinges to  
 the Church, vvhich (Church) is his body, the fulnes of  
 him that filleth all in all.* S. Chrysostom, saith  
 Beza, ( he might haue said al the Greeke &  
 Latin auncient fathers ) taketh it passiuelv,  
 in this sense, that Christ *is filled* al in al, be-  
 cause all faithful men as members, and  
 the vvhole Church as the body, concurre  
 to the fulnes and accomplishmēt of Christ  
 the head. *But this (saith he) seemeth vnto me a for-  
 ced interpretation.* Vvhy so beza?

Eph. 1. v. 22.  
 23.  
 τοῦ πληροῦ  
 μένου.

7 Marke his Doctors vvhom he oppo-  
 seth to the fathers both Greeke and Latin.  
 Because Xenophon (saith he) in such a

E ij place



place, and Plato in such a place, vse the said Greeke word actiuelly. I omit this miserable match, & vnnvorthie names of Xenophon & Plato in trial of S. Pauls wordes, against al the glorious Doctors: this is his common custom. I aske him rather of these his owne doctors, howv they vse the Greeke vvord in other places of their vvorkes? howv vse they it most cōmonly? yea how do al other Greeke vvriters either profane or sacred vse it? Vvhat say the Greeke readers of al vniversities? Surely not only they, but their scholers for the most part, can not be ignorant, that the vse of this vvord and the like, is passiue, though sometime it may also signifie actiuelly: but that is so rare in comparison of the other, that no man lightly vvil vse it, and I am vvell assured it vvould be counted a fault and some lacke of skill, if one novv in his vvritings that vvould expresse this in Greeke, *God filleth al thinges vvith his blessing*, should say, πληρῶσαι πάντα: and *The vvine filleth the cuppe*, ὁ οἶνος πληρῶσαι το ποτήριον. Aske them that haue skill, and controule me. Contrarietv wise, if one vvould say passiuelly, *Al thinges are filled vvith Gods blessing*, *The cuppe is filled vvith vvine*, *Such a prophecie is fulfilled*, Vvhat meane Græcian vvould not say, as S. Chrysostom here expōdeth this vvord, πληρῶσαι, vsing it passiuelly?

8 Yet (saith Beza) this is a forced inter-

pretation, because Xenophon forsooth & Plato (once perhaps in al their vvhole vvoikes) vse it othervvise. O heretical blindnes or rather stubburnenes, that calleth that forced, vvvhich is most common and vsual: and seeth not that his ovvne translatiō is forced, because it is against the common vse of the vvord. but nō maruel. For he that in other places thinketh it no forced interpretation, to translate *δέξασθαι*, to be contined, Vvhich neither Xenophon, nor Plato, nor any Greeke author vvill allowv him to doe, and *ψυχῶν*, carcas, and *προνοίας*, providence, and *μετενοίας*, them that amend their lines, may much more in this place dissemble his forced interpretation of *πεπληρωμένον*. But vvwhy he should call S. Chrysostoms interpretation forced, vvvhich is the common & vsual interpretation, that hath no more reason, then if a very theefe should say to an honest man, Thou art a theefe, and not I.

Recipe.

Animam.  
Præscientiā.  
Pœnitentiā.

9 Is it forced Beza, that Christ is filled al in al by the Church? doth not S. Paul in the very next vvordes before, call the Church the fulnes of Christ, saying, *ἣν ἡ πληρὺν τοῦ Χριστοῦ* Eph. 1. *him that is filled al in al*? If the Church be the fulnes of him, then is he filled or hath his fulnes of the Church, so that he is not a maimed head vvithout a body. This would S. Paul say, if you vvould giue him leaue, and this he doth say, vvwhether you vvill or



no. But vvhat is the cause that they vvill not suffer the Apostle to say so? because { saith Beza ) *Christ needeth no such complement.* And if he neede it not , then may he be vvithout a Church , and consequently it is no absurditie, if the Church hath been for many yeres not only inuisible, but also not at all. Vvould a man easily at the first imagine or conceiue that there vvere such secrete poison in their translation?

10 Againe, it commeth from the same  
Bib. 1579. puddle of Geneva, that in their bibles so  
called, the English Bezires translate against  
the vnitie of the Catholike Church. For  
vvhereas them selues are ful of sectes and  
dissensions, and the true Church is know-  
en by vnitie, and hath this marke giuen her  
Cant. 6. v. 8. by Christ him self, in vvhose person Salo-  
mon speaking saith, *Vna est columba mea*, that  
is, *One is my doue*, or, *My doue is one*. therefore  
in steede hereof, the foresaid bible saith,  
*My doue is alone*: Neither Hebrue nor Greeke  
vvord hauing that signification, but being  
as proper to signifie one, as *Vnus* in latin.

11 But vve beseeche euery indifferent Reader, euen for his soules health to consider that one point specially before mentioned of their abandoning the name of Church for so many yeres out of their English Bibles: thereby to defeate the strongest

gest argument that might and may possibly be brought against them and all other Heretikes : to vvit, the authoritie of the Church vvhich is so many vvaies and so greatly recommended vnto all Christians in holy Scriptures. consider (I pray you) vvhath a malicious intencion they had herein. First, that the name Church should neuer found in the common peoples eares out of the Scriptures: secondly, that as in other things, so in this also it might seeme to the ignorant a good argument against the authoritie of the Church, to say, *Vt ve finde nos vbi vword (Church) in al the holy Scriptures*. For as in other articles they say so, because they finde not the expresse word in the holy scripture, so did they vuell prouide, that the vword (Church) in the holy Scriptures should not stay or hinder their schismaticall and hereticall proceedings, as long as that vvas the onely English translation, that vvas read and liked among the people: that is, so long till they had by preaching taken avvay the Catholike Churches credite and authoritie altogether, among the ignorant by opposing the Scriptures therevnto, vvhich them selues had thus falsely translated.



## CHAP. VI.

*Heretical translation against* PRIEST  
*and* PRIESTHOD.

**B**UT because it may be, they vwill stand here vpon their later translations, vvhich haue the name Church, (because by that time they sawv the absurditie of changing the name, & now their number vvas increased, & the selues began to chalége to be the true Church, though not the Catholike: and for former times vvhén they vvère not, they deuised an inuisible Church). If then they vwill stand vpon their later translations, and refuse to iustifie the former: let vs demaund of them concerning al their English translations, vvhy and to vvhat end they suppress the name *Priest*, translating it *Elder*, in al places vvhere the holy Scripture vvould signifie by *Presbyter* and *Presbyterium*, the Priests and Priesthod of the nev Testamēt?

2 Vnderstand gentle Reader, their vvylie pollicie therein is this. To take avvay the holy sacrifice of the Masse, they take avvay both altar and Priest, because they knowv right vvell that these three (Priest, sacrifice, and altar) are dependents and consequents one of an other, so that they can not be separated. If there be an external sacrifice, there

there must be an external Priesthod to offer it, an altar to offer the same vpon. so had the Gentiles their sacrifices, Priests, and altars: so had the Ievves: so Christ him self being a Priest according to the order of Melchisedec, had a sacrifice, his body: and an altar, his Crosse: vpon the vvhich he offered it. And because he instituted this sacrifice to continue in his Church for euer in commemoration and representation of his death, therefore did he vvithal ordaine his Apostles Priests at his last supper, there & then instituted the holy order of Priesthod and Priests (saying, *hoc facite, Doe this*) LUC. C. 22. V. 19. to offer the self same sacrifice in a mystical and vnblouddy maner, vntil the vvorldes end.

3 To defeate al this and to take avvay all external Priesthod and sacrifice, they by corrupt translation of the holy Scriptures, make them cleane dumme as though they had not a word of any such Priests or Priesthod as vve speake of. Their Bibles (vve graunt) haue the name of Priests very often, but that is vvhen mention is made either of the Priests of the Ievves, or of the Priests of the Gentiles (specially vvhen they are reprehended and blamed in the holy Scriptures) and in such places our Aduersaries haue the name Priests in there translations  
to



Vvhitakers.  
p. 199.

See the puri-  
tans replic.  
pag. 159. and  
vvhitgifts de  
fence against  
the Puritans  
pag. 722.

to make the very name of Priest odious  
amonge the common ignorant people.  
Againe they haue also the name Priests,  
vvhhen they are taken for all maner of men,  
vvomen, or children, that offer internal and  
spiritual sacrifices, vvhereby our Aduersa-  
ries vvould falsely signifie that there are no  
other Priests, as one of them of late freshly  
auoucheth, directly against S. Augustine,  
vvho in one breife sentence distinguisheth  
Priests properly so called in the Church,  
and Priests as it is a common name to al  
Christians. Lib. 20 de Ciuit. Dei cap. 10.  
This name then of Priest & Priesthod pro-  
perely so called (as S. Augustine saith, which  
is an order distinct from the laitie & vulgar  
people, ordained to offer Christ in an vn-  
bloudy maner in sacrifice to his heavenly  
father for vs, to preach and minister the Sa-  
craments, & to be the Pastors of the people)  
they vvholly suppress in their translations,  
and in al places vvhere the holy Scripture  
calleth them, *Presbyteros*, there they neuer  
translate *Priests*, but *Elders*. and that they do  
obserue so duely and so vvarily and vvith  
so full and generall consent in al their En-  
glissh Bibles as the Puritans do plainly cō-  
fesse, & M. vvhitgift denieth it not, that a  
man vvould vvonder to see how carefull  
they are, that the people may not once heare  
the

the name of any such Priest in all the holy Scriptures.

4 As for example in their translations. vvhhen there fel a questiō about circūcision, They determined that Paul and Barnabas should goe vp <sup>πρεσβυτε-  
rous.</sup> to Hierusalem vnto the Apostles and ELDERS, about this question. Act. 15. And againe, They were receiued <sup>\* The later  
Bibles read  
Church.</sup> of the \* congregation and of the Apostles and ELDERS. Againe, The Apostles & Elders came together to reason of this matter. Againe, Then pleased it the Apostles and Elders vvith the vvhole cōgregation to send &c. Againe, The Apostles and Elders and breibren send greating &c. Againe, They deliuered them the decrees for to keepe, that vvhere ordained of the Apostles and ELDERS. If in al <sup>Act. 16.</sup>

these places they had translated Priests (as in deede they should haue done according to the Greeke vvord) it had then disaduantaged them this much, that men vvould haue thought, both the dignitie of Priests to be great, & also their authoritie in Councils, as being here ioyned vvith the Apostles, to be greatly reuerenced & obeied. To keepe the people from all such holy and reuerent cogitatiōs of Priests, they put Elders, a name vvherevvith our holy Christian forefathers eares vvere neuer acquainted, in that sense.

5 But let vs goe forvvard. Vve haue heard often & of old time, of making of Priests: and of late yeres also, of making Ministers: but did ye euer heare in al England of making



king Elders? Yet by these mens translations it hath been in England a phrase of Scripture this thirtie yere: but it must needes be very strãge, that this making of elders hath not al this vvhile been practised & knowvé, no not among them selues in any of their churches vvithin the realme of England.

Tit. 1.

To Titus they make the Apostle say thus, For this cause left I thee in Creta, that thou shouldest or-

τοὺς πρε-

βυτέρους.

Presbyteros

\* Bib. an.

1562.

daine ELDERS in euery citie, &c. Againe of Paul and Barnabas: Vvhen they had ordained Elders by election, in euery \* congregation. Aet. 14. If they had said plainely as it is in the Greeke, & as our forefathers vv ere vvont to speake, and the truth is: Thus vv as left in Creta to ordaine Priests in euery citie: and, Paul and Barnabas made Priests in euery Church: then the people vvould haue vnderstood them: they know such speeches of old, and it had been their ioy and comfort to heare it specified in holy Scriptures. Novv they are told another thing, in such nevvnesse of speeches and vvordes, of Elders to be made in euery citie & congregation, and yet not one citie nor cōgregation to haue any Elders in all England, that vve knowv not vvhat is prophane noueltie of vvordes, vv hich the Apostle vv illeth to be auoided, if this be not an exceding profane noueltie.

† Tim. 6.

6 That it is noueltie to all English Christian eares, it is euident. And it is also profane

fane, because they do so english the Greeke  
 vvord of *ordaining* (for of the vvord *Presby-* χειροτονειν  
*ter* vve vvill speake more anone) as if they. Act. 14.  
 should trāslate Demosthenes, or the lawes  
 of Athens concerning their choosng of  
 Magistrates, vvch vv as by giuing voices  
 vvith liftng vp their hands. so do they force  
 this vvord here, to induce the peoples e-  
 lection, & yet in their churches in Englād  
 the people elect not ministers, but their  
 bishop. vvhereas the holy Scripture saith, χειροτονή-  
 they ordained to the people: and vvhat- σαιτες αυ-  
 soeuer force the vvord hath, it is here spo- τοις.  
 ken of the Apostles, and pertaineth not to  
 the people, and therefore in the place to Ti- καλασῆσαι.  
 tus it is another vvord vvch cannot be Tit. 1.  
 forced further, then to ordaine & appoint.  
 And they might know (if malice and He-  
 resie vvould suffer them to see and confesse  
 it) that the holy Scriptures, and fathers, and  
 Ecclesiastical custome, hath dravven this &  
 the like wordes from their profane & com-  
 mon signification, to a more peculiar and  
 Ecclesiastical speache: as Episcopus, an  
*ouerseer* in Tullie, is a *Bishop* in the nev Te-  
 stament.

7 And concerning χειροτονία vvch vve  
 novv speake of, S. Hierom telleth them (in  
 c. 58. Esai.) that it signifieth *Clericorum ordina-*  
*tionem*, that is, *geuing of holy orders*, vvch is done  
 not



Greg. Nazia. not onely by praier of the voice, but by imposition of the  
 in titul. Ser. hand: according to S. Paul unto Timothee, Manusciꝝd  
 1.4.5. μέλα nemini imposueris. Impose or put hands quickly on no  
 τῷ τοῦ man. that is, be not hastie or easie to giue ho-  
 πρεσβυτέ ly orders. Where these great etymologistes,  
 σου χειροτο- that so straine the original nature of this  
 νία. and, vvord to profane stretching forth the hand  
 ἐπίσκοπος in elections, may learne an other Ecclesia-  
 ἰχειροτο- stical etymologie thereof, as proper and as  
 νήθη. vvord deduced of the vvord as the other, to  
 Ignat. ep. 10. vvord, putting forth the hand to giue orders: & so  
 faith of Bishops, ἁπ- they shal finde it is al one with that vvord  
 ἵζουσιν, the Apostle calleth imposition of hands,  
 ἱερωσύνης 1 Tim. 4. 2 Tim. 1: and consequently, for, ordai-  
 χειροτονοῦ- ning Elders by election, they should haue said, or-  
 σι, χειροτε- daining or making Priests by imposition of hands: as els  
 τοῦσι. vvhere S. Paul, 1 Tim. 5. and the Actes of  
 χειροτονία. the Apostles (Act. 6. and 13.) do speake in  
 ἐπίθεσις the ordaining of the seuen Deacons and of  
 τῶν χειρῶν SS. Paul and Barnabas.

8 But they are so profane and secular,  
 that they translate the Greeke vvord πρεσ-  
 βυτερος in al the new Testamēt, as if it had  
 the old profane signification still, & vvere  
 indifferent to signifie the auncients of the  
 Iewves, the Senatours of Rome, the elders  
 of Lacedemonia, and the Christian Clergie.  
 τοὺς πρεσ- in so much that they say, Paul sent to Ephesus,  
 βυτέρους and called the Elders of the Church: Act. 20, and yet  
 they vvere such as had their flockes, & cure  
 of

of soules, as followveth in the same place.

They make S. Paul speake thus to Timothee, Neglect not the gift (so they had rather say then grace, lest holy orders should be a Sacrament) given thee with the laying on of the hands of the Eldership. or, by the authoritie of the Eldership.

1 Tim. 4. Vvhat is this companie of Eldership? Somevvhat they vvould say like to the Apostles word, but they vvil not speake plainly, lest the vvorld might heare out of the Scriptures, that Timothee vvvas made Priest or Bishop euen as the vse is in the Catholike Church at this day. let the 4 Councel of Carthage speake for both partes indifferently, and tell vs the Apostles meaning,

*A Priest vvhen he taketh his orders, the Bishop blessing him and holding his hand vpon his head, let all the Priests also that are present, hold their hands by the Bishops hand vpon his head.* So doe our Priests at this day, vvhen a bishop maketh priests: & this is the laying on of the hands of the companie of Priests, vvwhich S. Paul speaketh of, and vvwhich they translate, *the companie of the Eldership.* Onely their former translation of 1562 in this place (by vvhat chance or consideration vve knovve not) let fall out of the penne, *by the authoritie of Priesthod.*

9 Othervvise in all their English Bibles all the belles ring one note as, *The Elders that rule vvell, are vvorthie of double honour.* And, *Against*

ἡ δέσπονα

Bib. 1579.  
1577.

τοῦ πρεσ-  
βυτερίου.  
Presbyterij.

ca. 3 in the  
yere 436.  
Vvhere S.  
Augustine  
vvvas present  
and subscri-  
bed.



τοὺς πρε- an Elder receiue no accusation, but vnder two or three  
 βυτέρους witnesses. 1 Tim. 5. And, If any be diseased among you,  
 ὁ ἐκκλη- let him call for the Elders of the Church, and let them pray  
 σίας. ouer him, and anoynt him with oile, &c. Iacob. 5.  
 lib. 3. de Sa- Vvhereas S. Chrysostom out of this place  
 cerdotio. proueth the high dignitie of Priests in re-  
 πρεβυ- Priesthod, vnles they vwill translate that title  
 τών. also, of Eldership. Againe they make S. Peter  
 say thus: The Elders vvhich are among you, I exhort  
 vvhich am also an Elder, feede ye Christes flocke, as much  
 as lyeth in you, &c. 1 Pet. 5.

S. Hierom IO Vvhere if they vwill tell vs (as also  
 readeth, Pre- in certaine other places) that our Latin  
 sbyteros ego translation hath *seniores* and *maiores natu*: vve  
 compresbyter. tel them, as heretofore vve haue told them,  
 Ep. 85. ad that this is nothing to them, vvhose professe  
 Euagr. & in to translate the Greeke. Againe vve say that  
 1 ad Gal: pro- if they meant no worse then the old La-  
 uing the di- tin translatour did, they vwould be as in-  
 gnitie of to differēt as he, to haue said sometime Priests  
 Priests. and if they meant no worse then the old La-  
 yet in 4 Gal. tin translatour did, they vwould be as in-  
 he readeth differēt as he, to haue said sometime Priests  
 according and Priesthod, vvhose he hath the vvordes  
 to the vul- *Presbyteros* and *Presbyterium*: as vve are indiffe-  
 gar Latin rent in our translation, saying Seniors and  
 text, *Seniores* Auncients, vvhose vve finde it so in our La-  
 in vobis rogo tin: being vvell assured that by sundrie  
 consenior & vvordes he meant but one thing, as in  
 ipse. Vvhere- Greeke it is but one, and as both Erasmus,  
 by it is eui- and also Beza him self alwayes translate it,  
 dēt, that Se- keeping the name *Presbyter* and *Presbyteri*: of  
 nior here & vvhō by reason they should haue learned,  
 is a Priest, & rather  
 not cōtrarie,  
 Presbyter, an  
 elder.

rather then of our Latin tráslatour, vvhom othervvise they cõdemne. And if they say, they do folovv them, and not him, because they tráslate not *senior* and *maior natu*, but the vvord *Presbyter* or *πρεσβύτερος*, an Elder, in al places: vve tell them, and herein vve conu-  
 uent their cõscience, that they do it to take avvay the external Priesthod of the nev्व Testament, & to suppress the name Priest, against the Ecclesiastical, and (as nov्व since Christ) very proper and vsual signification thereof, in the nev्व Testament, councels, & fathers, in al common vvriting and speaking: specially the Latin *Presbyter*, vvwhich grevve to this signification out of the Greeke in the foresaid places of holy Scripture.

II In so much that immediatly in the first Canons and Councels of the Apostles and their successors, nothing is more common then this distinction of Ecclesiastical degrees and names, *si Episcopus, vel Presbyter, vel Diaconus &c.* If any Bishop, or Priest, or Deacon do this or that. Vvwhich if the Protestants or Calvinists vvill translate after their maner thus, *If a Bishop, or Elder, or Deacon &c.* they do against them selues, vvwhich make *Presbyter* or *Elder* a common name to all Ecclesiastical persons: & not a peculiar degree, next vnto a Bishop. So that either they must con-

F demne

See can. A-  
 post. Conc. i  
 Nic. Epistol.  
 Ignat. Conc.  
 Carth. 4.

Beza in 1  
 Pet. 5.



demne al antiquitie for placing *Presbyter* in the second degree after a *Bis hop*, or they must translate it *Priest* as vve doe, or they must make *Elder* to be their second degree, and so put *Minister* out of place.

*Διακονος*  
*Diaconus.*

1 Tim. 3.  
Bib. 1577.  
1579.

*Presbiter.*  
*Piete.*

12 And here vve must aske them, how this name *Minister* came to be a degree distinct from *Deacon*, vvhereas by their ovvne rule of translation, *Deacon* is nothing els but a minister: and vvhy keepe they the old & vsual Ecclesiastical name of *Deacon* in translating *Diaconus*, and not the name of *Priest*, in translating *Presbyter*? doth not *Priest* come of *Presbyter* as certainly and as agreeably as *Deacon* of *Diaconus*? doth not also the french and Italian vvord for *Priest* come directly from the same? vvill you alvvayes folovv fantasie and not reason, do vvhat you list, translate as you list, and not as the truth is, and that in the holy Scriptures, vvchich you boast and vaunt so much of? Because your selues haue them vvhom you call *Bis hops*, the name *Bis hop* is in your English Bibles, vvchich othervvise by your ovvne rule of translation, should be called an *Ouer-seer* or *Superintendent*: likewise *Deacon* you are content to vse as an Ecclesiastical vvord so vsed in antiquitie, because you also haue those vvhom you call *Deacons*: Onely *Priests* must be turned contemptuously

ously out of the text of the holy Scriptures,  
and Elders put in their place, because you  
haue no Priests, nor vvil none of them, and  
because that is in cōtrouerſie betvvene vs.  
& as for Elders, you haue none permitted in  
England, for feare of ouerthrowing your  
Biſhops office & the Queenes ſupreme go-  
uernemēt in all ſpiritual things & cauſes. Is  
not this to ſolovv the humour of your  
heresie, by Machiauels politike rules vvith-  
out any feare of God?

13 Apostles you ſay for the moſt part in  
your translations (not alvvayes) as vve do,  
and Prophetes, and Euangelistes, & Angels,  
and ſuch like, and vvhereſoeuer there is no  
matter of controuerſie betvvene you and  
vs, there you can pleade very grauely for  
keeping the auncient Eccleſiaſtical wordes,  
as your maiſter Beza for example, beſide  
many other places vvhere he bitterly re-  
buketh his fellowv Caſtaleons translation,

Beza in c. 5.  
Mat. nu. 25.  
& c. 10. nu. 2

in one place vvriteth thus: *I cannot in this place  
diſſemble the boldneſſe of certaine men, vvhich vvould  
God it reſted vvithin the compaſſe of vvordes onely. theſe  
men therfore concerning the vvord Baptizing, though vſed  
of ſacred vvriters in the myſterie or Sacrament of the  
newv Teſtament, and for ſo many yerſes after, by the ſe-  
crete conſent of al Churches, conſecrated to this one Sacra-  
ment, ſo that it is nowv grovven into the vvulgar ſpeeches  
almoſt of al nations, yet they dare preſume raſhly to  
change it, and in place thereof to vſe the vvord vvashing.  
delicate men forſooth, vvhich neither are moued vvith the*

in 3 ca. Mat.  
nu. 11.

Baptizo.

Baptiſme.

F ij perpetual



perpetual authoritie of so many ages, nor by the daily custom of the vulgar speache, can be brought to thinke that lawfull for Diuines, which al men graunt to other Masters and professors of artes: that is to reteine and hold that as their owne, which by long vse and in good faith they haue truely possessed. Neither may they pretend the authoritie of some auncient writers, as that Cyprian saith **TINGENTES** for **BAPTIZANTES**, and Tertullian in a certaine place calleth **SEQUESTREM** for **MEDIATOREM**. For that which was to those auncients as it were new, to vs is old: and euen then, that the self same wordes which we now vse, were familiar to the Church, it is euident, because it is very seldom that they speake otherwise. but these men by this noveltye seeke after vaine glorie, &c.

Baptizo.  
Mediator.

14 He speaketh against Castaleon, vvhoe in his new Latin translation of the Bible, changed al Ecclesiastical wordes into profane and Heathenish, as *Angelos* in to *genios*, *Prophetas* into *Fatidicos*, *Templum* into *fanum*, and so forth. But that vvhich he did for foolish affectation of finenesse and stile, do not our English Calvinists the very same vvhoe they list, for furthering their Heresies? Vvhoe the holy Scripture saith idols according as Christians haue alwaies vnderstood it for false goddes, they come and tell vs out of Homer & the Lexicōs, that it may signifie an image, & therefore so they translate it. do they not the like in the Greeke word that by Ecclesiastical vse signifieth, penance, and doing penance, vvhoe they argue out of Plutarcho, and by the profane

ἑίδωλον.  
Confut. of  
the Reas. fo.  
35.  
μετάνοια.  
μετάνοειν.

sense thereof, that it is nothing els but chāg-  
ing of the minde or amendment of life?  
Vvhereas in the Greeke Church, *Pœnitentes*,  
that is, they that vvere in the course of  
penance, and excluded from the Church as  
*Catechumeni*, and *Energumeni*, till they had ac-  
complished their penance, the very same  
are called in the Greeke *οἱ ἐν μετάνοιᾳ ὄντες*.

Dionys. Ec.  
Hier. c. 3.

15 They therfore leauing this Ecclesiasti-  
cal signification, & translating it according  
to Plutarche, do they not much like to Ca-  
staleo? Do they not the same, against the  
famous and auncient distinction of *Latvia*  
and *Dulia*, vvhen they tell vs out of Eusta-  
thius vpon Homer, and Aristophanes the  
Grammarian, that these tvvo are al one?  
Vvhereas vve proue out of S. Augustine in  
many places, the second Councel of Nice,  
Venerable Bede, & the long custom of the  
Church, that according to the Ecclesiastical  
sense and vse deduced out of the Scriptures,  
they differ very much. Do they not the like  
in *Mysterium* and *sacramentum*, vvhich they  
translate *a secrete* in the profane sense, vvher-  
as they knovv hovv these vvordes are  
othervvise taken both in Greeke and Latin,  
in the Church of God? did they not the  
like in the vvord *Ecclesia*, vvhen they trans-  
lated it nothing els but congregation? Do  
they not the like in *χερσολία*, vvhich they

Latvia.  
Dulia.  
Beza in 4  
Mat. nu. 10.

*χερσολία* &  
*χερσεία* in  
the Scriptu-  
res, almost  
alwaies vsed  
for the ser-  
uice and ho-  
nour proper  
to God. Au-  
gust. de Ciuit.  
Dei. li. 10. c. 1.

Bib. an. 1562



translate, *ordaining by election*, as it vvas in the profane court of Athens : vvhetheras S. Hierom telleth them, that Ecclesiastical vvriters take it for giuing holy orders by imposition of hands? Do they not the like in many other vvordes, vvheresoeuer it serueth their hereticall purpose? And as for profane translation, is there any more profane then Beza him self, that so often in his Annotations reprehendeth the old Translation by the authoritie of Tullie and Terence, Homer and Aristophanes, & the like profane authors? yea so fondly and childishly, that for *Olfactum* vvwhich Erasmus vsseth as Plinies vvord, he vvill needes say *odoratum*, because it is Tullies vvord.

16 But to returne to our English Translatours: do not they the like to profane Castaleo, and do they not the very same that Beza their Maister so largely reprehendeth, vvhen they translate *Presbyterum*, an Elder? Is it not al one fault to translate so, and to translate, as Castaleo doth *Baptismum*, *vvashing*? Hath not *Presbyter* been a peculiar and vsual vvord for a Priest, as long as *Baptismus* for the Sacrament of regeneration, vvwhich Castaleo altering into a common & profane vvord, is vvorthely reprehended? Vve vvill proue it hath, not for their sake, vvho knowv it vvell ynough, but for the Readers sake, vvhom they abuse, as if they knevv it not.

17 In the first & second Canō of the Apostles vve read thus, *Episcopus a duobus aut tribus Episcopis ordinatur. Presbyter ab uno Episcopo ordinatur, & Diaconus, & alij Clerici.* that is, Let a Bishop be cōsecrated or ordained by two or three Bishops. let a Priest be made by one Bishop. See in the 4 Couēl of Carthage the diuerse manner of cōsecrating Bishops, Priests, Deacons, &c. Where S. Augustine vvas present & subscribed. Againe, *si quis Presbyter contemnens Episcopum suum &c.* If any Priest contemning his Bishop, make a seueral congregation, and erect a nother altar, (that is, make a Schisme or Heresie) let him be deposed. So did Arius being a Priest against his Bishop Alexander. Againe, Priests and Deacons, let them attempt to do nothing without the Bishop. The first Council of Nice saith, The holy Synode by al meanes forbiddeth, that neither Bishop, nor Priest, nor Deacon &c. haue with them any forren woman, but the mother, or sister, &c. in whom there is no suspicion. Againe, It is told the holy Council, that in certaine places and cities, Deacons giue the Sacraments to Priests. This neither rule nor custom hath deliuered, that they which haue not authoritie to offer the sacrifice, should giue to them that offer, the body of Christ. The 3 Council of Carthage vvherein S. Augustine vvas, and to the vvhich he subscribed, decreeth, That in the Sacraments of the body and bloud of Christ, there be no more offered, then our Lord him self deliuered, that is, bread and wine mingled with water. Vvhich the sixth general Council of Constantino- ple repeating and confirming, addeth:

That Presbyter hath signified a Priest, from the Apostles time, not an Elder.

Can. 2. 3. 4.

Can. Apost. 32.

Can. 40.

Can. 3.

Can. 14.

Can. 24.



ἐῖς οὐ  
ἐπίσκοπος,  
ἢ πρεσβύ-  
τερος.

If therefore any Bishop or Priest doe not according to the order giuen by the Apostles, mingling water with wine, but offer an unmingled sacrifice, let him be deposed &c. But of these speeches al Councils be full: vvhether we vvould gladly knowv of these newv Translatours, howv Presbyter must be translated: either an Elder, or a Priest.

Ep. 2. ad  
Trallianos.  
πρὸ πρεσβυ-  
τέρου.  
ὁ πρεσβύ-  
τερος.

18 Do not al the fathers speake after the same maner, making alvvayes this distinction of Bishop and Priest, as of the first and second degree? S. Ignatius the Apostles scholar doth he not place Presbyterium as he calleth it, and Presbyteros (Priests, or the College of Priests) next after Bishops, and Deacons in the third place, repeating it no lesse then thrise in one Epistle, & commending the dignitie of all three vnto the people? doth not S. Hierom the very same, saying, Let vs honour a Bishop, do reuerence to a Priest, rise vp to a Deacon? And vvhen he saith, that as Aaron and his sonnes and the Leuites vv ere in the Temple, so are Bishops, Priests, & Deacons in the Church, for place and degree. And in an other place, speaking of the outrages

Comment.  
in c. 7. Mi-  
cheæ.

Ep. 85. ad E-  
uagriū.

Epiaph. Ne-  
potiani c. 9.

done by the Vandals and such like, Bishops vv ere taken, Priests slaine, and diuers of other Ecclesiastical orders: Churches ouerthrowen, the altars of Christ made stables for horses, the reliques of Martyrs digged vp. &c. Vvhen he saith of Nepotian, fit Clericus, & per solitos gradus Presbyter ordinatur: he becometh a man of the Clergie, and by the accustomed

stomed degrees is made, vvhhat? a Priest, or  
 an Elder? vvhhen he saith, *Mibi ante Presbyterum  
 sedere non licet &c.* doth he meane he could not  
 sit aboue an Elder, or aboue a Priest, him  
 self as then being not Priest? Vvhhen he, and  
 Vincentius (as S. Epiphanius vvvriteth) of Ep. 60 apud  
 Hiero. ca. 1. reuerence to the degree, vvhere hardly in-  
 duced to be made *presbyteri*: did they refuse  
 the Eldership? Vvhhat vvvas the matter that  
 Iohn the B. of Hierusalem, seemed to be so  
 much offended vvith Epiphanius and S.  
 Hierom? vvvas it not because Epiphanius Ep. 1 ad He-  
 lod. made Paulianus, S. Hieroms brother, Priest  
 vvithin the said Iohns Diocese?

19 Vvhhen al antiquitie saith, Hieronymus  
 Presbyter, Cecilius Presbyter, Ruffinus  
 Presbyter, Philippus, Iuencus, Hesychius,  
 Beda, Presbyteri: and vvhhen S. Hierom so  
 often in his Cataloge saith, Such a man  
*Presbyter*: is it not for distinction of a certaine  
 order, to signifie that they vvwere Priests,  
 and not Bishops? namely vvhhen he saith of  
 S. Chrysostom, *Ioannes Presbyter Antiochenus*,  
 doth he not meane, he vvvas as then but a  
 Priest of Antioche? Vvould he haue said so,  
 if he had vvritten of him, after he vvvas Bi-  
 shop of Constantinople?

20 But of al other places, vve vvould de-  
 sire these gay traslatours to traslate this one  
 place of S. Augustine, speaking of him self  
 a Bishop



Inter Episto-  
las Hiero.  
Ep. 97 in  
fine.

a Bishop and S. Hierom a Priest: *Quantum enim secundum honorum vocabula, quae iam Ecclesiae usus obtinuit, Episcopatus Presbyterio maior sit: tamen in multis rebus, Augustinus Hieronymo minor est.* Is not this the English thereof? For although according to the titles or names of honour, which now by use of the Church haue preuailed, the degree of Bishop be greater the Priesthod, yet in many things, Augustine is lesse the Hierom. Or, doth it like the to translate it thus, The degree of Bishop is greater then Eldership &c? Againe, against Iulian the Heretike vwhen he hath brought many testimonies of the holy Doctors that vvere all Bishops, as of SS. Cyprian, Ambrose, Basil, Nazianzene, Chrysostom: at length he cometh to S. Hierom vwho vvas

Lib. 1. ca. 2.  
in fine.

no Bishop, and saith: *Nec sanctum Hieronymum, quia Presbyter fuit, contemnendum arbitreris* that is, Neither must thou thinke that S. Hierom, because he vvas but a Priest, therefore is to be contemned: whose diuine eloquence, hath shined to vs from the East euen to the west, like a lampe, and so forth to his great comendation. Here is a plaine distinction of an inferiour degree to a Bishop, for the which the Heretike Iulian did easily contemne him. Is not S. Cyprian full of the like places? is not al antiquitie so full, that vvholes I proue this, me thinketh I proue nothing els but that snow is vvwhite?

21 In al vvwhich places if they vvil translate Elder, and yet make the same a common name

name to all Ecclesiastical degrees, as Beza <sup>Annot. in</sup> defineth it, let the indifferent Reader con- <sup>1 Pet. 5.</sup> sider the absurde cōfusion, or rather the impossibilitie thereof: if not, but they vwill graunt in al these places it signifieth Priest, and so is meant: then vve must beate them vvith Bezæs rod of reprehension against Castaleon: that vve can not dissemble the boldnes of <sup>Bezæs vvordes in the place aboue allcāged.</sup> these mē. vvhich vvould God it rested vvithin the custom of the place words onely, and vvere not important matter, concerning their heresie. These men therefore touching the vvord Priest, though vsed of sacred vvriters in the mysterie of the new Testamēt, and for so many yeres after by the secreete consent of al Churches, consecrated to this one Sacrament, so that it is now grovven to be the proper vulgar speech almost of al Nations: yet they dare <sup>Prete</sup> presume rashly to change it, and in place thereof to vse the <sup>Prebstre</sup> vvord Elder. delicate men forsooth (yea vvorse a <sup>Priest.</sup> great deale, because these do it for heresie & not for delicacie) vvhich neither are moved vvith the perpetual authoritie of so many ages, nor by the daily custom of the vulgar speech can be brought to thinke that lawvful for Divines, vvhich all men graunt to other Masters and Professors of artes, that is, to retaine and hold that as their ovvne, vvhich by long vse and in good faith they haue truely possessed. Neither may they pretend the authoritie of any auncient vvriter (as that the old Latin Translatour saith senior, and seniores:) for <sup>Presbyter for a Priest. Baptismus for the Sacrament of Baptisme.</sup> \* that vvhich vv as to them as it vv ere new, to vs is old: and euen then, that the self same vvordes vvhich vve now vse, were more familiar to the Church, it is euident, because it is very seldom that they speake othervvise.

22 Thus vve haue repeated Bezæs vvordes



des againe, onely changing the vvord *Baptisme* into *Priest*, because the case is all one: & so vnnvittingly Beza the successor of Calvin in Geneva, hath giuen plaine sentence against our English Translatours in al such cases, as they go from the cōmon receiued and vsual sense to another profane sense, & out of vse: as namely in this point of Priest and Priesthod. Vvhere vve must needs adde a vvord or tvvo, though vve be to long, because their folly & malice is to to great herein. For vvhereas the very name Priest neuer came into our English tonge but of the Latin *Presbyter* (for therevpon *sacerdos* also vvas so called onely by a consequence) they translate *sacerdos*, Priest, and *Presbyter*, not Priest, but Elder, as vvifely and as reasonably, as if a man should translate *Prator Londini*, Maire of London: and *Maïor Londini*, not Maire of London: but Greater of London: or *Academia Oxoniensis*, the Vniuersitie of Oxford: and *Vniuersitas, Oxoniensis*, not the Vniuersitie, but the Generalitie of Oxford: and such like.

23 Again, vvhat exceding folly is it, to thinke that by false and profane translation of *Presbyter* into *Elder*, they might take away the external Priesthod of the new testamēt, vvhereas their ovvne vvord *sacerdos* vvich they do and must needs translate Priest, is

as

See M. Whitgifts defence against the Puritans replye, pag. 721 vvhere he affirmeth that this vvord Priest, cometh of the vvord *Presbyter*, & not of the vvord *Sacerdos*.

as common and as vsual in all antiquitie, as Presbyter: and so much the more, for that it is vsed indifferētly to signifie both Bishops and Priests, which Presbyter lightly doth not but in the new Testament. as vwhen Constantine the Great said to the Bishops as-

sembled in the Couñel of Nice, *Deus vos constituit sacerdotes.* &c. God hath ordained you priests, and hath giuen you power to iudge of vs also. And S. Ambrose, Vwhen didst thou euer heare, most Clement Prince, that lay men haue iudged Bishops. Shal we bend by flatterie so farre, that forgetting the right of our Priesthod, we should yeld vp to others, that vvhich God hath com-

mended to vs? And therfore doth S. Chrysostom entitle his sixe bookes *De Sacerdotio*, Of Priesthod, concerning the dignitie and calling, not onely of mere Priests, but also of Bishops: & S. Gregorie Nazianzene handling the same argumēt saith, that they execute

Priesthod together vwith CHRIST. and S. Ignatius saith, Do nothing vwithout the Bishops, for they are priests, but thou the Deacon of the priests. And in the Greeke Liturgies or Masses, so often, ἱερεὺς, Then the priest saith this, and that, signifying also the Bishop vwhen he saith Masse: and

\* S. Denys saith sometime *Archisacerdotem cum sacerdotibus*. the high Priest or Bishop vwith the Priests: vwhereof come the vvordes ἱερεῖς, ἱεραρχία, ἱεραρχία, ἱεραρχία, in the auncient Greeke fathers, for the sacred fun-

Ruffin. li. 1. ca. 2.

Epist. 32. ad Valentinianum Imp.

Iuris Sacerdotalis.

in Apolog. pro sua fug. orat. 1.

ἱερεῖς ὁ σω-

ἱερεῖς.

Epist. 10. ad Hieronem. Sacerdotes.

ἱερεὺς.

ἱεραρχος

ἱερεῖων.

ἱεραρχία

συν τοῖς

ἱερεῖσι.

\* Ec. Hier.

c. 3.



ction of Priesthod, and executing of the same.

24 If then the Heretikes could possibly haue extinguished priesthod in the vvord presbyter, yet you see, it vvould haue remained still in the vvordes *sacerdos* and *sacerdotiū*, vvhich them selues translate *Priest* & *Priesthod*: and therfore vve must desire them to translate vs a place or tvvo after their ovvne maner: first S. Augustine speaking thus,

Li. 8. cap. 27. *Quis vnquam audiuit sacerdotem ad altare stantē etiam De Ciu. Dei. super reliquias Martyrum, dicere: offero tibi Petre, & Paule, vel Cypriane? Vvho euer heard that a PRIEST stāding at the altar, enen ouer the reliques of the Martyrs, said, I offer to thee Peter, & Paul, or Cyprian? So (vve*

Li. 22 Ciuil. tro w) they must trāslate it. Againe, *Nos vni Deo & Martyrū & nostro, sacrificiū immolamus, ad quod sacrificium sicut homines Dei, suo loco & ordine nominātur, non tamen à sacerdote innocantur. Deo quippe, non ipsis sacrificat, quamuis in memoria sacrificet eorum, quia Dei sacerdos est, non illorum. Ipsum verò sacrificium corpus est Christi. Vve thinke they vvill and must translate it thus: Vve offer sacrifice to the one onely God both of Martyrs and ours, at the vvhich Sacrifice, as men of God they (Martyrs) are named in their place and order: yet are they \* not innocated of the priest that sacrificeth. For he sacrificeth to God, & not to them (though he sacrifice in the memorie of them) because he is Gods Priest, and not theirs. And the sacrifice it self is the body of Christ.*

So as he said before, I offer to thee Peter, &c.

Li. 4. de Sacram. c. 4.

25 Likevvise vvhen S. Ambrose saith, The consecration (of the body of Christ) vviz, vvhat vvordes is it, and by vvhose speache? of our Lord Iesu

Iesus For in the rest that is said, there is praise giuen to God, praier made for the people, for kings, and others: but *when it commeth that the venerable sacrament must be consecrated, now the Priest vseth not his owne wordes, but he vseth the wordes of Christ.* And S. Chrysostom in very many places saith, The sacred oblation it self, whether Peter or Paul, or any meaner Priest whatsoeuer offer it, is the very same that Christ gaue to his disciples, and which now the priests do make or consecrate. why so I pray thee? because not men do sanctifie this, but Christ him self, which before consecrated the same. And againe, It is not man that maketh the body and blood of Christ, but he that was crucified for vs, Christ: the wordes are vttered by the Priests mouth, and by Gods power and grace are the things proposed, consecrated. For this, saith he, is my body. With this word are the things proposed, consecrated.

*Sacerdos.*

*Ho. 2 in 2 Timoth.*

*Sacerdos.*

*Sacerdotes*

*Sacerdotis*

26 And so by these places, where themselves translate *sacerdos* a Priest, they may learne also how to translate *Presbyteros* in S. Hierom saying the very same thing, that at their praiers, the body and blood of our Lord is made. and in another place, that with their sacred mouth, they make our Lordes body. Likewise when they read S. Ambrose against the Nouatians, that God hath graunted licence to his Priests to release and forgie as well great sinnes as litle without exception: and in the Ecclesiastical historie, how the Nouatian Heretikes taught that such as were fallen into great sinnes, should not aske for remission of the Priest, but of God onely: they may learne how to translate *presbyteros* in S. Hierom

*Presbyteri*

*Sacerdotibus*

*in Sacerdote*



rom & in the Ecclesiastical historie, vvhere the one saith thus: *Episcopus & Presbyter, cum peccatorum audierit varietates. scit qui ligandus sit, qui sol-*

Sozom. li. 7  
c. 16.

Socrat. li. 5  
c. 19.

*uendus*: and the other speaketh *de Presbytero Penitentiario*, of an extraordinarie Priest that heard confessions and enioyned penance, vvho aftervvard vvas taken avvay, and the people vvnt to diuers ghostly fathers as before. And especially S. Chrysostom vvill make them vnderstand what these *Presbyteri* vv ere, and hovv they are to be called in English, vvho telleth them in their ovvne vvord, that *sacerdotes*, the Priests of the newv lawv haue porvver not onely to knovv, but to purge the filth of the soule, therfore vvho soeuer despiseth them, is more vvorthie to be punished then the rebel Dathan and his complices.

Li. 3. de Sa-  
cerd.

Hebr. 12.

27 Novv then (to conclude this point) seeing vve haue such a cloude of vvitnesses (as the Apostle speaketh) euen from Christs time, that testifie not onely for the name, but for the very principal functions of external Priesthod, in offering the sacrifice of Christs body & bloud, in remitting sinnes, and so forth: vvhat a peeuish, malicious, & impudent corruption is this, for the defacing of the testimonies of the holy Scriptures tending therevnto, to seeke to scratch aduantage of the vvord *Presbyter*, & to make it signifie an Elder, not a Priest: *Presbyterium* Eldership rather then Priesthod: as if other

newv

newfangled cōpanions that vvould forge an Heresie that there vvere no Apostles, should for that purpose translate it alwaies *legates*: or that there vvere no Angels, and should translate it alwaies *Messengers*: & that Baptisme vvere but a Iudaical ceremonie, and should translate it *vvashing*: vvhich Castilio did much more tolerably in his translation then any of these should, if he did it onely of curiositie and folly. And if to take avvay al distinction of clergie & lairie the *Clerum*.

Protestants should alwaies translate *clerum*, *lotte* or *lotterie*, as they do translate it for the same purpose *parish* and *heritage*: might not

\* Beza him self controull them, saing, *that the auncient fathers transferred the name clerus to the College of Ecclesiastical Ministers?*

\* In 1 Pet 5.  
See S. Hieron ad Nepot. de vit. Clericorum  
ep. 2. c. 5.

28 But alas, the effect of this corruption & heresie concerning Priests, hath it not vvrought vvithin these fevv yeres such cōtempt of al Priests, that nothing is more odious in our countrie then that name: vvhich before vvvas so honorable and Venerable, and novv is, among all good men? If ministerie or Eldership vvere grovven to estimation in steede thereof, somevvhat they had to say: but that is yet more contemptible, and especially Elders an Eldership. for the Queenes Maiestie & her Cōsellers vvill permit none in gouernement

G of any

of any Church in England, and so they haue brought al, to nothing els, but profane laitie. And no maruel of these horrible inconueniences, for as the Sacrifice & Priesthod goe together, and therefore vvere both honorable together: so vwhen they had according to Daniels Prophecie, abolished the daily sacrifice, out of the Church, vwhat remained, but the contempt of Priests and Cleargie and their offices, so far forth, that for the holy Sacrifice sake, Priests are called in great despite, *Massing Priests*, of them that litle consider, or lesse care, vwhat notable holy learned fathers of al ages since Christs time, this their reproche toucheth and concerneth, as by the testimonies before alleaged is manifest, and vwhereof the Reader may see a peculiar Chapter in the late Apologie of the English Seminaries.

Chap. 6.

## CHAP. VII.

*Heretical translation against PURGATORIE,  
LIMBUS PATRVM, CHRISTVS  
DESCENDING INTO HEL.*

I **H**AVING now discovered their corrupt translations for defacing of the Churches name, and abolishing of Priest and Priesthod: let vs come to another point of verie



rie great importance also, and vvhich by the wonted cōsequence or sequele of error, includeth in it many erroneous branches. Their principal malice then being bent against Purgatorie, that is, against a place vvhether Christian soules be purged by suffering of temporal paines after this life, for suter maintenance of their erroneous denial hereof, they take avvay and denie al third places, saying that there vvas neuer from the beginning of the vworld any other place for soules after this life, but only two: to vvith, heauen for the blessed: & hel for the damned. And so it folovveth by their heretical doctrine, that the Patriarches, Prophets, and other good holy men of the old Testament, vvvent not after their deathes, to the place called *Abrahams bosome*, or *limbus patrum*, but immediatly to heauen: and so againe by their erroneous doctrine it folovveth, that the fathers of the old Testament vvvere in heauen, before our sauiour Christ had suffered death for their redemption: and also by their erroneous doctrine it folovveth, that our sauiour Christ vvas not the first man that ascended and entred into heauen: and moreouer by their heretical doctrine it folovveth, that our sauiour Christ descended not into any such third place, to deliuer the fathers of the old Te-

stament out of their prison, and to bring them triumphantly vwith him into heaven, because by their erroneous doctrine they were neuer there: & so that article of the Apostles Creede concerning our sauiour Christ his descending into hel, must either be put out by the Calvinists, as Beza did in his Confession of his faith printed an. 1564, or it hath some other meaning, to vvith, either the lying of his body in the graue, or (as Caluine and the purer Calvinists his schollers vvill haue it) the suffering of hel paines and distresses vpon the Crosse. Loe the consequence and coherence of these errors and heresies.

Caluins Institutions li. 2. c. 16. Sect. 10. & in his Catechisme.

2 These novv being the heretical doctrines vvwhich they meane to auouch and defend vvhatsoever come of it: first, they are at a point not to care a rush for all the auncient holy Doctōrs, that vvrite vvith full consent to the contrarie (as them selues confesse, calling it their common errour) secondly, they translate the holy scriptures in fauour thereof, most corruptly & vvilfully, as in Bezæs false translation (vvho is Caluins successor in Geneua) it is notorious for he in his new Testament of the yere 1556. printed by Robertus Stephanus in folio, vvith Annotations, maketh our sauiour Christ say thus to his father, *Non derelinques*

Beza in Pet. 3. 19. Caluins Institutions li. 2. c. 16. Sect. 9.

*derelinques cadaver meum in sepulchro*, 'thou shalt not  
leauue my carcasſe in the graue, *Act. 2.* for that which  
the Hebrue, & the Greeke, and the Latine,  
and S. Hierom according to the Hebrue,  
ſay: *Nō derelinques animā meam in inferno*, as plaine-  
ly as vve ſay in Engliſh, *Thou ſhalt not leauue*  
*my ſoule in hel.* Thus the Prophet Dauid ſpake  
it in Hebrue, *Ps. 15.* thus the Septuaginta vt-  
tered it in Greeke, thus the Apoſtle S. Pe-  
ter alleageth it, thus the holy Euangelist S.  
Luke in the *Act. of the Apoſtles, cap. 2.* re-  
cordeth it, and for this, S. Auguſtine calleth  
him an infidel that denieth it: yet al this  
vould not ſuffiſe to make Beza tranſlate it  
ſo, becauſe of certaine errorrs (\* as he he-  
retically tearmeth them) vvhich he vould  
ful gladly auoid hereby, namely, the Catho-  
like true doctrine of *limbus patrum*, and *Purga-*  
*torie.* Vvhat neede vve ſay more? he tranſla-  
teth *animam*, a *Carcasſe*: (ſo calling our ſauour  
Chriſts body, irreuerently, & vvickedly, he  
tranſlateth *infernum*, graue.)

Hiero. in *Ps.*  
verſo ex *He-*  
*bræo.*

נפשי  
בשאול  
לזכרו  
אדוני.

\* See his An-  
not. in 2.  
*Act.*

3 Neede vve take any great labour to  
proue this to be a ſoule corruption, or that  
it is done purpoſely, vvhen he confeſſeth  
that he thus tranſlateth becauſe els it vould  
ſerue the Papifts? Vvhich is as much to ſay,  
as, the vvord of God if it be truly and ſin-  
cerely tranſlated, maketh in deede for them.  
For the firſt part, vve vvill not ſtand vpon

G iiij it,



it, partly because it is of it self most absurd, and they are ashamed of it: partly, because it shall suffice to confute Beza, that two other as famous heretikes as he, Castalio & Flaccus Illyricus vwrite against him in this point, and cōfute him: partly also, because vve speake not here vniuersally of al heretical trāslations, but of the English corruptions specially, & therefore vve may only note here, how gladly they also vwould say somevvhat els for, *soule*, euen in the text, if they durst for shame: for in the margent of that English translation, they say, *or life, or person*: thereby aduertising the Reader, that he may reade thus, if it please him, *Thou shalt not leaue my life in the graue, or, Thou shalt not leaue my person*. As though either mans soule or life vv ere in the graue, or, *anima*, might be translated *person*, vv hich the self same English Bible doth not, no not in those places vv here it is evident that it signifieth the vv hole person. For though this vv ord *soule*, by a figure, is sometime taken for the vv hole man, yet euen there they doe not, nor must not trāslate it otherwise then soule: because our tonge beareth that figure as vv ell as Latine, Greeke, or Hebrue: but here, vv here it can not signifie the vv hole person, it is vv icked to translate it so.

Bib. an. 1579  
Aa. 7. v. 14.

4 But as for the vv ord *graue*, that they put boldly in the text, to signifie that howv-

soeuer you interpret, *soule*, or vwhatsoeuer you put for it, it is not meât according to S. August. & the faith of the whole Catholike Church, that his soule descended into Hel, vvholes his body vvas in the graue: but that his soule also, was in the graue, hovvsoeuer that is to be vnderstood. So making it a certaine and resolute conclusion, that the holy Scripture in this place speaketh not of Christs being in Hel, but in the graue: and that according to his soule, or life, or person, or (as Beza vvill haue it) *His Carcasse or body*: and so his soule in Hel, as the holy Scripture speaketh, I hal be, *his body in the graue*, as Beza plainly speaketh, and the Bezites couertly insinuate: and vvwhite shal be blacke, and chaulke shal be cheese, and euery thing shal be any thing that they wil haue it. And al this their euident false translation, must be to our miserable deceiued poore soules, the holy Scripture and Gods vvord.

5 Vvhere vve can not but maruel, vvhy they are afraid to translate the vvordes plainly in this place, *of his soule being in Hel*: Vvwhereas in the Creede they admit the vvords, and interpret them, that by suffering Hel paines vpon the Crosse, so he descended into Hel, and no othervvise. Vvhy did they not here also keepe the vvordes for the credit of their translation, and

G iiij after-

See Vigers  
sermōs pag.  
110. 115. &  
deinceps.

afterward (if they would neede:) giue them that glose for maintenance of their heresie? This mysterie vve know not, and vve vvould gladly learne it of the Puritan Calvinists, vvwhose English translation perhaps this is. for, the grosser Calvinists (being not so pure and precise in folovving Caluine as the Puritans be, that haue vvell deserued that name aboue their fellowes) they in their other English Bibles haue in this place discharged the selues of false translation, saying plainely, *Thou shalt not leaue my soule in Hel.* But \* in vvhat sente they say so, it is very hard to gesse: & perhaps them selues can not tell yet vvhat to make of it, as appeareth by M. Vvhitakers ansver to F. Campion. And he is novv called a Bishop among them; and proceeded Doctor in Oxford, that could not obtaine his grace to proceede Doctor in Cambridge, because he preached Christes descending into Hel, and the Puritans in their second admonition to the Parliament, pag. 43. crie out against the politike Calvinists; for that in the Creede of the Apostles (made in English meeter & song openly in their Churches in these vvordes: *His spirit did after this descend, into the lower partes, to them that long in darkenes vvhere the true light of their hartes*) they fauour his descending into Hel very much, and so conse-

Bib. an. 1562.  
and 1577.

\* See lind.  
dubit. pa. 19.

Vvhitak.  
pag. 165.  
M. Hues B.  
of S. Asaph  
in Vvalles.



consequently may thereby build *Limbus Patrum*, and *Purgatorie*. And the Puritans in their second reple against M. Whitgifts defense pag. 7. reprehend one of their chiefeſt Calvinistical martyrs for affirming (as they tearme it) a groſſe deſcending of our Sauour Chriſt into Hel. Thus the Puritanes cōfeſſe plainly their heretical doctrine againſt Chriſts deſcending into Hel.

6 The truth is, howvſoeuer the politike Calviniſts ſpeake, or write in this point more plauſibly and couertly to the people, and more agreeably to the Article of our faith, then either Caluine or their earneſt brethren the Puritans doe, vvhich vvrite and ſpeake as phantaſtically and madly as they thinke: yet neither doe they belecue this Article of the Apoſtles Creede, or interpret it, as the Catholike Church and auncient holy fathers alvvayes haue done, neither can it ſtand vvith their nevv profeſſion ſo to doe, or vvith their Engliſh translations in other places. It can not ſtand vvith their profeſſion: for then it vvould ſolovv that the Patriarches and other iuſt men of the old Teſtament vv ere in ſome third place of reſt, called *Abrahams boſome*, or *Limbus Patrum*, til our Sauour Chriſt deſcended thither, & deliuered them from thence, vv hich they deny in their doctrine, though  
they

they sing it in their metters. Neither can it stand vvith their English translations: because in other places vvhere the holy Scriptures evidently speake of such a place, calling it *Hel* (because that vvvas a common name for euery place and state of soules departed, in the old Testamēt, til our Saviour Christ by his Resurrection and Ascension had opened heauē) there, for *Hel*, they translate *Graue*.

Gen. 37.

7 As vvhen Iacob saith, *Descendam ad filium meum lugens in infernum*: I vvil goe dovvn to my sonne into *Hel*, mourning: they translate, I vvil goe dovvn into the graue vnto my sonne, mourning: as though Iacob thought, that his sonne Ioseph had been buried in a graue, vvhereas Iacob thought, and said immediatly before, as appeareth in the holy Scripture, that a vvilde beast had deuoured him, and so could not be presumed to be in any graue: or as though, if Ioseph had been in a graue, Iacob vvould haue gone dovvn to him into the same graue. For so the vvordes must needes import, if they take graue properly: but if they take graue vnproperly for the state of dead men after this life, vvhy doe they call it *graue*, and not *Hel*, as the vvord is in Hebrue, Greeke, and Latin? No doubt they doe it, to make the ignorāt Reader beleue that the Patriarch Iacob spake of his body only

5180

adns.

Internus.

only to descend into the graue to Iosephs body: for as concerning Iacobs soule, that vvas by their opinion, to ascēd immediatly after his death to heauen, and not to descēd into the graue. But if Iacob vvere to ascend forthvvith in soule, howv could he say as they translate, *I vvill goe dovvne into the graue vnto my sonne?* As if according to their opinion he should say, My sonnes body is deuoured of a beast, and his soule is gone vp into heauen: vvell, I vvil go dovvne to him into the graue.

8 Gentile Reader, that thou maist the better conceiue these absurdities, and the more detest their guilefull corruptions, vnderstand (as vve began to tell thee before) that in the old Testament, because there vvas yet no ascending into heauen, *the way of the holies* (as the Apostle in his epistle to the Hebrues speaketh) *being not yet made open,* because our sauour Christ vvas to \* dedi- cate and beginne the enterāce in his ovvne person, and by his passion to open heauen: therfore (vve say) in the old Testamēt the common phrase of the holy Scripture is, euen of the best men, as vvell as of others, that dying they vvent dovvne *ad inferos*, or *ad infernum*: to signifie that such vvas the state of the old Testament before our sauour Christs Resurrection and Ascension, that  
euery

Hebr. 9. v. 8.

Hebr. 10.

v. 20.



euery man vvent dovvne, and not vp : descended, and not ascended : by descending I meane not to the graue, vvhich receiued their bodies only : but *ad inferos*, that is, to *hel*, a common receptacle or place for their soules also departed, as wel of those soules that vvere to be in rest, as those that vvere to be in paines & torments. All the soules both good & bad that then died, vvent dovvnevvard, & therfore the place of both sortes vvas called in all the tonges, by a vvord ansvverable to this vvord, *hel*, to signifie a lovver place beneath, not only of torméts, but also of rest.

Epitaph. Ne-  
pot. c. 3.

9 So vve say in our Creede, that our sauiour Christ him self descended into *hel*, according to his soule : So S. Hierom ipeaking of the state of the old Testamēt, saith : *Si Abraham, Isaac, Iacob in inferno, quis in calorum regno* that is, If Abraham, Isaac, and Iacob vvere in *hel*, vvho vvas in the kingdom of heauen? And againe, *Ante Christum, Abraham apud inferos : post Christum latro in Paradiso.* that is, before the comming of Christ, Abraham vvas in *hel* after his comming, the theefe vvas in Paradise.

Luc. 16.

See S. Aug.  
in Psal. 85.  
v. 13.

And lest a man might obiect, that Lazarus being in Abrahams bosome, savv the rich glotton a far of in *hel*, and therfore both Abraham and Lazarus seeme to haue been in heauen : the said holy doctōr resolueth it, that Abraham and Lazarus also vvere in *hel*, but ī a place of great rest & refreshing, and therfore very far of from the misera-

ble vvretched glotton that lay in torments.

10 His vvordes be these in effect: If a man vvil say vnto me, that Lazarus vvas seene in Abrahams bosome, and a place of refreshing euen before Christs comming: true it is, but vvhat is that in comparison?

*Quid simile infernus & regna calorum? Vvbat hath hel and heauenlike?* As if he should say, Abraham in deede and Lazarus (and consequently many other) vv ere in place of rest, but yet in hel, til Christ came, & in such rest, as hath no comparison vvith the ioyes of heauen.

And S. Augustine disputing this matter sometime, & doubting whether Abrahams bosom be called hel in the scripture, and vv whether the name of hel be taken at any time in the good part (for of Christes descending into hel, & of a third place where the Patriarches remained vntil Christs coming, not heauen, but called Abrahams bosom, he doubted not, but was most assured) the same holy doctōr in an other place, as being better resolved, doubteth not, vpon

these vvordes of the Psalme, *Thou hast deliue- red my soule from the lower hel*, to make this one good sense of this place, that the lower hel is it, vv herein the damned are tormented: the higher hel is that, vv herein the soules of the iust rested, calling both places, by the name of hel.

Epist. 99. ad  
Euod. & de  
Gen. ad lit.  
li. 12. c. 33.

In Psal. 81.  
v. 13.

II And

II And surely of his maruelous humilitie and vvifedom, he vvould haue been much more resolute herein, if he had hard the opinion of S. Hierom, vvhom he often consulted in such questions, and of other fathers, who in this point speake most plaine-ly, that Abrahams bosom or the place vvhere the Patriarkes rested, vvvas some part of hel. Tertullian, (*Li. 4. aduers. Marcion.*) Saith, I know that the bosome of Abraham vvvas no beauenly place, but only the higher hel, or, the higher part of hel. Of which speache of the fathers, rose after-ward that other name, *limbus patrum*, that is the very brimme or vvppermost & outmost part of hel, vvhere the fathers of the old Testament rested. Thus vve see that the Pa-triarches them selues vvvere as then in hel, though they vvwere there in a place of rest: in so much that S. Hierom saith againe, *Anre Resurrectionem Christi notus in Iudæa Deus, & ipsi qui nouerant eum, tamen ad inferos traherantur.* that is, Be-fore the Resurrection of Christ, God vvvas knowne in Iu-rie, and they them selues that knew him yet vvwere dra-ven vnto hel. S. Chrysostom. vpon that place of Esay, I vvill breake the brasen gates, and bruse the yron barres in peeces, and vvill open the treasures dar-kened, &c. So he calleth hel, saith he, for althoughe vvwere hel, yet it held the holy soules, and pretious vessels, Abraham, Isaac, and Iacob. Marke that he saith, though it vvwere hel, yet there vvwere the iust men at that time, til our sauour Christ came

loco citato.

HOM. quod  
Christus sit  
Deus 10.5.

ad. 1.  
Infernus.



came to deliuer them from thence.

12 Therefore did Iacob say, *I will go downe* Gen. 44.  
*to my sonne vnto Hel.* And againe he saith, *If any*  
*misfortune happen to (Beniamin) by the way, you shal*  
*bring my gray head with sorrow vnto Hel,* vvhich is  
 repeated againe twise in the Chapter 44.  
 by vvhich phrase the holy Scripture vvil  
 signifie, not onely death, but also the def-  
 cending at that time of al sorts of soules  
 into Hel, both good and bad. And therefore  
 it is spoken of al sortes in the holy Scrip- 3 Reg. 2.  
 ture, both of good and of bad. for al vvent  
 then into Hel, but some into a place there  
 of rest, others into other places there of  
 torments. And therefore S. Hierom saith,  
 speaking of Hel according to the old Testa-  
 ment, *Hel is a place vvhetherem soules are included:* In c. 13 Osee.  
*either in rest, or in paines, according to the qualitie of their* Aug. in Psal.  
*deserts.* 85. v. 13.

13 And in this sense it is also often said in  
 the holy Scriptures, that such & such vvere  
 gathered or laid to their fathers, though The Scriptu-  
 res speake  
 of an other  
 Hel, besides  
 that of the  
 damned.  
 they vvere buried in diuers places, and died  
 not in the same state of saluation or damna-  
 tion: In that sense Samuel being raised vp  
 to speake vvith Saul, said, *To morrow thou and*  
*thy sonnes shal be vvith me.* that is, dead and in  
 Hel, though not in the same place or state  
 there: in this sense al such places of the holy  
 Scripture as haue the vvord *Inferi,* or *Infernus*  
 correc-

ab inferno  
inferiori.

Bib. 1579.

correspondent both to the Greeke and Hebrue, ought to be, and may be most cōueniently translated by the vvoid, *Hel*. as whē it is said, *Thou hast deliuered my soul from the lowver hel*. Ps. 85. v. 13. that is as S. Augustine expōdeth it, *Thou hast preserved me from mortal sinnes that vould haue brought me into the lowver Hel which is for the damned.* vvhich place of holy Scripture and the like vvhē they translate *grauē*, see how miserably it soundeth: *Thou hast deliuered my soul from the lowvest grauē.* vvhich they vould neuer say for very shame, but that they are afraid to say in any place (be the holy Scriptures neuer so plaine) that any soule vvas deliuered or returned from hel, lest thereof it might follow by and by, that the Patriarches, and our sauour Christ vvere in such a Hel.

Proverb. 15.  
24.

14 And that this is their feare, it is euident, because in al other places vvhē it is plaine that the holy Scriptures speake of the Hel of the damned, from vvhēce is no returne, there they translate the very same vvoid *Hel*, and not *grauē*. As for example, *The way of life is on high to the prudent, to auoid from Hel beneath loe*; here that is translated *Hel beneath*, vvhich before was translated *the lowvest grauē*. And againe, *Hel and destruction are before the Lord*, how much more the hartes of the sonnes of men? But vvhē

vwhen in the holy Scriptures there is mention of deliuerie of a soul from Hel, then thus they translate: *God shal deliuer my soul from the porver of the graue: for he vvill receiue me.* Can you tell vvhat they vvould say? doth God deliuer them from the graue, or from temporal death, vvhom he receiue to his mercie? or hath the graue any porver ouer the soul? Againe vvhen they say, *Vvbat man liueth, and shal not see death? shal he deliuer his soul from the hand of the graue?*

Bib. 1579.  
De manu inferi.

Pl. 89, 48.

15 If they take *grauē* properly, vvhere mans body is buried: it is not true either that euery soul, yea or euery body is buried in a graue. But if in al such places, they vvill say they meane nothing els but to signifie death, & that to go dovne into the graue, and to die, is al one: vve aske them vvhy they solovv not the vvordes of the holy Scripture to signifie the same thing, vvwhich call it, going dovne to *Hel*, not, going dovne to the *grauē*? Here they must needes open the mysterie of Antichrist vvorking in their translations, and say, that so they should make *Hel* a common place to all that departed in the old Testament, vvwhich they vvill not, no not in the most important places of our beleefe cōcerning our sauiour Christs descending into *Hel*, & triumphing ouer the same. Yea, therfore of

H purpose



purpose they, vwill not, onely for to defeate that part of our Christian Creede.

16 As vwhen the Prophet first, *Osee 13.* & after vvard the Apostle, *1 Cor. 15.* in the Greeke,

**Σινω** say thus : *Ero mors tua ô mors, morsus tuus ero inferne. Vbi est, mors, stimulus tuus? Vbi est, inferne, victoria tua? O death, I vwill be thy death: I vwill be thy sting, ô Hel. Vwhere is, ô death, thy sting? Vwhere is, ô hel, thy vic-*

**Edo.** *torie?* They translate in both places, *O graue,* in stede of, *ô Hel.* What els can be their meaning hereby, but to dravv the Reader from the common sense of our sauiour Christes descending into Hel', and conquering the same, and bringing out the fathers and iust men triumphantly from thence into heauen? Vvhich sense hath allvvaies been the common sense of the Catholike Church & holy Doctōrs, specially vpon this place of the Prophet. And vvhat a kind of speache is this, and out of all tune, to make our sauiour Christ say, *O graue I vwill be thy destruction?* as though he had triumphed ouer the graue, and not ouer Hel: or ouer the graue, that is, ouer death: and so the Prophet should say death tvvise, and Hel not at all.

See S. Hier.  
Comment.  
in 13. Osee.

17 Vvhy, my Maisters, you that are so vvonderful precite translatours, admit that our sauiour Christ descended not into Hel beneath, as you say, yet I thinke you vwill graunt that he triumphed ouer Hel, & vvas conque-

conquerer of the same. Vvhy then did it not please you to suffer the Prophet to say so at the least, rather then that he had conquest onely of death and the graue? You abuse your ignorāt reader very impudently, and your ovvne selues very damnably, not onely in this, but in that you make *graue*, and *death*, al one, and so vvhere the holy Scripture often ioyneth together *death* & *Hel*, as things different and distinct: you make them speake but one thing tvvise, idely and superfluously.

18 But vvill you knowv that you should not confound them, but that *Mors*, & *Infernus*, vvwhich are the vvordes of the holy Scripture in al tonges, are distinct: heare vvhat S. Hierom saith, or if you vvil not heare, because you are of them vvwhich *have stopped their eares*, let the indifferēt Christian Reader harken to this holy Doctor, and great interpreter of the holy Scriptures according to his singular knowvledge in al the learned tonges. Vpon the foresaid place of the Prophet, after he had spoken of our sauiour Christs descēding into Hel, and ouercoming of death, he addeth: *Betvvene death and Hel this is the difference, that death is that vvhereby the soul is separated from the body: Hel is the place vvhere soules are included, either in rest, or els in paines, according to the qualitie of their deserts. And that death is one thing, and Hel is another: the Psalmist also declareth,*

H ij saying

Hierom. in  
Osee ca. 13.

Psal. 6.

saying: THERE IS not in death, that is mindeful of thee, but in Hel vvhob shal confesse to thee? And in an other place. Let death come vpon them, and let them go downe into Hel aliue. Thus far S, Hierom.

Eib. 1579.

19 By vvhich differences of death and Hel, (vvhereof vve must often aduertise the Reader) are meant tvvo things: death, and the going downe of the soule into some receptacle of Hel, in that state of the old Testament, at vvhat time the holy Scriptures vsed this phrase so often. Novv, these impudent trāslators in al these places, translate it *grane*, of purpose to confound it and death together, & to make it but one thing, vvwhich S. Hierom sheweth to be different, in the very same sense that vve haue declared.

Heb.

שואל

Infernum.

20 But alas, is it the very nature of the Hebrue, Greeke, or Latin, that forceth them so much to English it *grane*, rather then *Hel*? vve appeale to all Hebricians, Grecians, and Latinists in the vvorld: first, if a man would aske, vvhat is Hebrue, or Greeke, or Latin for *Hel*: vvwhether they vvould not ansvver, these three vvordes, as the very proper wordes to signifie it, euē as *Panis* signifieth bread: secondly, if a man vvould aske, vvhat is Hebrue, or Greeke, or Latin for a *grane*: vvwhether they vvould ansvver these vvordes, and not three other vvwhich they know

ταφος.

קבר

Sepulchrum.



know are as proper vvordes for *grane*, as *lac*, is for milke.

21 Yea, note & consider diligently vvhath vve vvill say. let them shevv me out of al the Bible one place, vvhere it is certaine & agreed among all, that it must needes signifie *grane*, let them shevv me in any one such place, that the holy Scripture vseth any of those former three vvordes for *grane*. As vvhen Abraham bought a place of burial, vvwhether he bought *Infernum*: or Gen. c. 49. vvhen it is said the kings of Israel vvvere buried in the monuments or sepulchres of their fathers, vvwhether it say, *in infernis patrum suorum*. So that not onely Diuines by this obseruation, but Grammarians also and children may easily see, that the proper and natural signification of the said vvordes, is in English *Hel*, and not *grane*.

22 And therfore Beza doth strangely abuse his Reader, more then in one place, saying that the Hebrue word doth properly signifie *grane*, being deduced of a verbe that signifieth, to craue or aske, because it craueth alvvayes newv coarces. as though the *grane* craued moe then *Hel* doth, or svvalloved moe, or vvvere more hardly satisfied and filled then *Hel*. for in al such places they translate *grane*. And in one such place they say, *The grane and destruction can neuer* Prou. 17. 39.

H in be full.

Annot. in  
Act 2. 25. 27.  
& in 1 Cor.  
15. 55.

Bib. 1579.  
Prouer. 1. 12.  
3. 15. 16.

- cap. 15, 11. be full. Vvhereas them selues a litle before, translate the very same vvordes, *Hel and destruction*: and therfore it might haue pleased them to haue said also, *Hel and destruction can neuer be full*, as their pevv-fellovves doe in their translation, & againe, *Vve shal sorralovv them vp, like Hel*. The Diuel (vve reade) goeth about continually like a roaring lion, seeking vvhom he may deuoure, Vvho is called in the Apocalypse, *Abaddon*, that is, *destruction*. and so very aptly *Hel and destruction* are ioyned together, and are truely said neuer to be filled. Vvhat madnesse and impudencie is it then for
- Bib. 1562. 1577. Prouerb. 1. 1 Pet. 5. Beza before alleaged. Beza to vvrite thus. *Vvho is ignorant that by the Hebrue word, rather is signified a graue, for that it seemeth after a sort to craue alvvayes new carcasses?*
- 23 And againe, concerning our Sauour Christes descending into *Hel*, and deliue-  
ring the fathers from thence, it is maruel saith
- Annot. in 2 A&v. 24. Beza, that the most part of the auncient fathers vvere in this error, vvhereas vvith the Hebrues the vvord **S H E O L**, signifieth nothing els but **G R A V E**. Before, he pleaded vpon the etymologie or nature of the vvord, novv also he pleadeth vpon the authoritie of the Hebrues them selues. If he vvere not knowven to be very impudent and obstinate, vve vvould easily mistrust his skil in the Hebrue, saying that among the Hebrues the vvord signifieth
- Nihil aliud. nothing els but graue.
- 24 I vvould gladly knowv, vvhat are those  
Heb.

Hebrues? doth not the Hebrue text of the holy Scripture best tell vs the vse of this vvord? Do not them selues translate it *Hel* very often? do not the *septuaginta* alvvaies? If any Hebrue in the vvorld, vvere asked, hovv he vvould turne these vvordes into Hebrue, *similes estis sepulchris dealbatis*: you are like to vvhitened graues: And, *Sepulchrum eius apud vos est*: His graue is among you: vvould any Hebrue I say translate it by this Hebrue vvord vvvhich Beza saith among the Hebrues signifieth nothing els but *grauē*? Aske your Hebrue Readers in this case, and see vvhat they vvill ansvver.

*Sheolim,  
Sheol,*

25 Vvhat are those Hebrues then, that Beza speaketh of? forsooth certaine Ievves or later Rabbines, vvvhich, as they do falsely interpret al the holy Scriptures against our Sauour Christ in other pointes of our beleefe, as against his Incarnatiō, Death, & Resurrection: so do they also falsely interpret the holy Scriptures against his descending into hel, vvvhich those Ievvissh Rabbines deny, because they looke for an other Messias that shal not die at all, and consequently shal not after his death go dovvn into hel and deliuer the fathers expecting his cōming as our Sauour Christ did. and therfore those Ievvissh Rabbines hold as the heretikes doe, that the fathers of the old

The Protestants in interpretation of Scriptures, folovv the late Ievves, rather then the ancient fathers, & Apostolical church.



Testament vvere in heauen before our Sauiour Christs Incarnatiō: & these Rabbines are they vvhich also peruert the Hebrue vvord to the signification of *grane*, in such places of the holy Scriptures as speake either of our Sauiour Christes descending into hel, or of the fathers going dovvne into hel, euen in like maner as they peruert other Hebrue vvordes, of the holy Scripture as namely, *alma*, to signifie a yong vvoman, not a virgin, against our Sauiours birth of the B. Virgin Marie.

Esa. 7.

26 And if these later Rabbines be the Hebrues that Beza meaneth, and vvhich these gay English trāslatours folow, vve lament that they ioyne them selues vvith such cōpanions, being the svvorne enemies of our Sauiour Christ. Surely the Christian Hebrues in Rome and els vvhere, vvhich of great Rabbines are become zealous doctors of Christianitie, and therfore honour euery mysterie and article of our Christian faith concerning our Sauiour Christ, they dispute as vehemently against those other Rabbines, as we doe against the Heretikes, and among other things they tell them,

1 Reg. 28.

that Saul said, *Raise me vp Samuël*, and that the vvoman said, *I see gods ascending out of the earth.* & *An old man is ascended or come vp.* and that Samuël said, *Vvhy hast thou disquieted me, that I should be raised*

sed

sed vp? and, To morow thou and thy sonnes shal be with me. And the booke of Ecclesiasticus saith, Eccl. 46. 23.

that Samuël died, and afterward lifted vp his voice out of the earth, &c. Al vvhich the holy Scripture would neuer have thus expressed (vvhether it vvere Samuël in deede or not) if Saul and the Ievves then had beleecued, that their Prophets and Patriarches had been in heauen aboue. And as for the Hebrue vvord, they make it (as euey boy among the Ievves doth vvell knowv) as proper a vvord for *Hel*, as *panis* is for bread. and as vnproper for a graue (though so it may be vsed by a figure of speache) as *Cymba Charontis* is Latin for death.

27 But vvhat speake I of these? do not the greatest and most auncient Rabbines (so to cal them) the *septuaginta* alvvaies translate the Hebrue vvord, by the Greeke *ᾗδης*, Genes. li. 3. de Trin. vvhich is proprely hel? do not the Talmudistes, and Chaldee paraphrases, and Rabbi Salomon Iarhi, handling these places of the Psalmes, *He vvil deliuer my soule from the hand of sheol*, interpret it by *Gehinum*, that is, *Gebenna*, hel? and yet the Calvinistes bring this place for an example that it signifieth graue. likewise vpon this place, *Let al sinners be turned into sheol*: the foresaid Rabbines interpret it by *Gehinum*, hel. In so much that in the Proverbes and in Iob, it is ioyned vvith *Abaddō*. Proverb. 15. Iob. 26.

Vvhere

Vvhere Rabbi Leui according to the opinion of the hebrues, expounderth *sheol*, to be the lowvest region of the vvorld, a deepe place opposite to heauen, vvhereof it is vvritten, *If I descended into Hel, thou art present: & so doth Rabbi Abraham expound the same vvord in chap. 2. Ionæ.*

28 This being the opinion and interpretation of the Hebrues, See the skil or the honestie of Beza, saying that *sheol*, vvith the Hebrues signifieth nothing but *grauæ*. Whereas in deede (to speake skilfully, vvrightly, and not contentiously) it may signifie *grauæ* sometime secondarily, but *Hel*, principally and proprely, as is manifest, for that there is no other vvord so often vsed and so familiar in the Scriptures to signifie *Hel*, as this, and for that the Septuaginta doe alvvayes interpret it by the Greeke vvord *Ἅδης*.

29 The vvwhich Greeke vvord is so notorious and peculiar for *Hel*, that the Pagans vse it also for *Pluto*, vvhom they feined to be god of *hel*, and not god of *graves*: and if they vvould stand vvith vs in this point, vve might beate them vvith their ovvne kinde of reasoning, out of Poëtes & profane vvriters, and out of all lexicons. Vnles they vvill tel vs (contrarie to their custom) that vve Christians must attend the Ecclesiastical vse of this vvord in the Bible



Bible, and in Christian vvriters, and that in them it signifieth graue. For so Beza seeth meth to say, that the Greeke Interpreters of the Bible translated the Hebrue vvord afore said by this Greeke vvord, as signifying a darke place: vvhereas the Greeke Poëtes vsed it for that vvwhich the Latines called *Inferos*, that is, *Hel*. Vv<sup>h</sup>ich ambiguitie (saith he) of the vvord, made many erre, affirming Christes descending into *Hel*. So vv<sup>as</sup> *LIMBUS* builded, vv<sup>h</sup>erevnto after vv<sup>ard</sup> *Purgatorie* vv<sup>as</sup> laid.

Annot. in  
Aq. 2, 27.

30 I see Beza his vvylines very vvell in this point. for here the man hath vttered al his hatt, and the vvhole mysterie of his craftie meaning of this corrupt translation: that to auoide these three things, Christs descending into *Hel*, *Limbus patrum*, and *Purgatorie*, he and his companions vvrest the foresaid vvordes of the holy Scriptures to the signification of graue. But let the indifferēt christian reader onely consider Beza his ovvne vvordes in this place, point by point.

31 First he saith, that the Greeke Poëtes vv<sup>ere</sup> vvont to vse the Greeke vvord for *Hel*: secondly, that they vv<sup>h</sup>ich interpreted the Bible out of Hebrue into Greeke, vsed the very same vvord for that Hebrue vvord vv<sup>h</sup>ereof vve haue novv disputed: thirdly, that the aūcient fathers (for of them he speaketh, as a litle before he expresseth) vnderstood

ibid. v. 24.

vnderstood the said Greeke vvord for *Hel*, and thereby grevve to those errors (as he impudently affirmeth) of Christes descending into *Hel*, & of the place in *Hel* vvhere the fathers rested, expecting the comming of our Saujour, &c. Vvhereby the Reader doth easily see, that both the profane and also the Ecclesiastical vse of the vvord is for *Hel*, and not for graue.

*Inferus, inferi.*

32 And for the Latin vvord, it is the like case for al the vvorld: & if a man vvill aske but his childe that cōmeth from the Grammar, vvhat is *Inferus*, he vvil say *Hel*, and not *grave*: vvhat is Latin for *grave*? he vvil ansvver *sepulchrum*, or *monumentum*. but neuer *Inferus*, vnles one of these Calvinisticall Translatours taught him so, to deceiue his father.

• If they obie& vnto vs some Catho likes, that translate it, *sepulchrum*, as they doe: it is a fault in them also, but so far lesse then in the Protestāts, as chaūce medley is in respect of wilful mur-

33 Novv then, to dravv to a conclusion of this their corruption also in their English translation: vvhereas the hebrue, and Greeke, and Latin vvordes do most properly and vsually signifie *Hel*: and both Greeke, and Latin interpreters precisely in every place vse for the hebrue vvord, that one Greeke vvord, and that one Latin vvord, vvhich by al custom of speaking & vvriting, signifie *Hel*: it had been the part of sincere and true meaning translatours, to haue translated it also in English alvvaies by

by the vvord *Hel*: and aftervvard to haue disputed of the meaning thereof, vvwhether and vvhen it is to be taken for *Hel*, or graue, or lake, or dearth, or any such thing. as in one place they haue done it very exactly and indifferently, namely vvhen Ionas saith (c. 2. v. 2.) out of the vvhales belly, *Out of the belly of Hel, cried I, and thou bearest my voice.* so al translate it, and vvell, vvhatsoever it signifie in this place. They thinke that *Hel*, here signifieth nothing els but the vvhales belly and the affliction of Ionas, and so the vvord may signifie by a Metaphorical speech, as vvhen vve say in English, *It is a Hel to live thus*: and \* therefore no doubt they did here translate it so, to insinuate that in other places it might as vvell signifie *grauē*, as here the vvhales belly.

See their marginal annot. Ionaē 2, 2. Bib. 1577.

34 But then they should haue translated it also *Hel* in other places, as they did in this, and aftervvard haue interpreted it graue in their commentaries, and not presumptuously to straiten and limite the vvord of the holy Ghost to their priuate sense and interpretation, & to preiudice the auncient and learned holy fathers, vvwhich looke far more deeply and spiritually into this prophcie, then to Ionas or the vvhole, \* our Mat. 12. Sauour him self also applying it to his ovvne person, and to his being in the hart of



of the earth three daies and three nightes.

Comment.  
in 2. Iona.

Psal. 15.  
In inferno.  
Psal. 87.

And therefore S. Hierom saith, *This belly of Hel, according to the storie is the vvholes belly, but it may much better be referred to the person of Christ, vvwhich vnder the name of Dauid, singeth in the Psalme, Thou shalt not leaue my soul in Hel: Vvho vvas in Hel aliue, and free among the dead. And that vvwhich our Sauour saith, The Sonne of man shal be in the hart of the earth, he doth interprete of his soule in Hel. for as the hart is in the middes of the body, so is Hel said to be in the middes of the earth.*

35 Thus then presupposing (as vve must) that Ionas speaketh in the person, of our Sauour Christ, the principal sense is not of the vvholes belly, but of that hel vvither our Sauour Christ descended, and from vvhece he deliuered the fathers of the old Testament, him self ascending into heauen, as their kinge and general capitaine before them, and opening the vvay of heauen vnto them, as is signified in an other prophet: and vvas the first that entred heauen.

Mich. 2. 13.

Heb. 10. 20.  
ἐν ἡμῶν.  
initiauit.

36 Against al vvwhich truthes and euery point thereof, these translatours are so vvatcheful and vvarie, that vvhere the Apostle saith, Christ *began*, and *dedicated* vnto vs the vvay into heauen, they say, in their English translations vvith full consent nothing els but, *He prepared*. Vvhy are they falsen here then their Maisters, Caluin, Beza, Illyricus, vvho reade, *Dedicauit*? Is there nothing

thing in the Greeke vvord, but bare preparation? where be these etymologiftes now, χερπολογία  
μετανοια. that can straine and vvring other vvordes to the vttermost aduantage of their heresie, and here are content for the like aduantage, to dissemble the force of this vvord, vvwhich by all vse and propretie signifieth, to make new, to begin a thing, to be the first author, to dedicate: as S. Augustine Aug. tract.  
48. in Ioan. might haue taught them, and their lexicōs, and the Scriptures in many places. This translatiō (no doubt) is not done sincerely and indifferently of them, but for their ovvne deceitfull purpose, as is al the rest. Vvhen S. Paul speaketh of preparation only, they know right vvell that he vseth the vsual vvord to prepare: as, *He hath prepared* Heb. 11, 18.  
ἡτοιμασεν them a citie: and vvheresoeuer is signified preparation only, let them bring vs one example vvhere it is expressed by the other Greeke vvord, vvwhich novv vve speake of.

37 But it is of more importance, vvwhich folovveth, and apparteining altogether to this controuersie. Hebr. 5. v. 7. your translation is thus, in the very English bible that Of the yere  
1577. novv is reade in your Churches: *Vvwhich in daies of his flesh offered vp prayers vvith strong crying, vnto him that vvvas able to saue him from death, & vvvas heard in that vvwhich he feared.* Against  
Christes descending in-  
to Hel.  
ἀπὸ τῆς ἰν-  
καρίας. Is the Greeke here, *In that vvwhich he feared?* You know that no gram-

grammar nor lexicon doth allow you this translation. but either thus, *for reverence*, or as one of your ovvne English Bibles hath it, *because of his reverence*.

Ex metu.

38 Howv is it then, that in your later English bibles you chāged your former translation from better to worse? or vvho taught you so to translate it? forsooth the Heretike Beza, vvwhose translation you folow for the most part in your later bibles, though here, in sense rather then in vvord. And vvho taught Beza? he saith, Calvin vvvas the first that euer found out this interpretation. And vvhy? surely for defense of no lesse blasphemie then this, that our Sauour IESVS Christ vpon the Crosse was horribly afraid of damnation, that he vvvas in the very sorowes and torments of the damned, and that this vvvas his descending into Hel, and that othervvise he descended not. let the Reader note these nev teachers vpon this place, and iudge to vvhat vvicked end this translation tendeth.

Calu. Catech.  
& Institut.  
li. 2. c. 16.

Io. 11. 42.

39 A vvonderful thing: vvhen all antiquitie vvith a general, & full cōsent hath in that place of the holy Scripture read thus, *that Christ vvvas heard* (of his father) *for his reverence* (accordīg as our Sauour him self also saith in the raising of Lazarus, and signifieth in his long praier Io. 17:) howv a blasphemous



mous and presumptuous Heretike should be so malapert thus to alter it, that *he was heard in that which he feared.* that is, that he was deliuered from damnation and the eternall paines of hel, vvhich he was fore afraid of.

To the maintenance of which blasphemic,

Beza vvill seeme to force the Greeke thus. απο της

First (saith he) *ἐυλαβεία* doth not here signifie *ἐυλαβείας*.

reuerence or pietie, but feare, and ſuch a

feare vvhich he calleth *pauorem* & *consternatio-*

*nem animi*, that is, dreadfulnes and astonish-

ment of minde, and other like vvordes, to

insinuate an exceding horrou and feare in

our Sauiour Christ. for confutation vvhether

of, vve might easily bring the common vse

of this Greeke word in the holy Scriptures

to signifie not euery feare, but that religi-

ous feare vvvhich is in the best men, ioyned

vwith godlines, holines, and deuotion, as

vwhen in the Actes they that buried S. Ste-

uen, are called *Viri timorati*. deuout men such

as feared God.

40 But vve neede not go far, for Beza  
vwill helpe vs him self, vvho telleth vs in  
an other place the very same. his vvordes

be these: ἐν φόβῳ significat non quemvis timorem; sed  
Ann. in  
Luc. 2. v. 25.

cum reuerentia potius quam cum animi trepidatione coniunctum. latini religionem vocant. that is, εὐλάβεια

doth not signifie euery feare, but that which is ioyned  
with reuerence rather then with astonishment of minde.

I the

the Latines do call it, religion or religious feare. If this be the true signification of *ευλαβεια*, as Beza him self confesseth, vvhy doth he not so translate it in the foresaid place to the Hebrewes? Vvhy forsaketh he the old approued Latin translation and general consent of all auncient interpreters, and translateth it, *that feare or astonishment of minde*,, vvwhich he saith the vvord doth not signifie?

41 And marke that in his foresaid annotation vpon S. Luke he telleth not a peculiar signification of the Greeke vvord in that place, as though in some other places it might haue an other signification, but he telleth generally vvhat the very nature of the Greeke vvord is, that is, that it signifieth not euery feare but a feare ioyned vvith reuerence. and he said truely: and they shal hardly giue an instance vvhere it signifieth that feare of astonishment, vvwhich both he and they translate in the foresaid place of S. Paul. Such a force hath heresie to leade a man euen contrarie to his ovvne knowvledge, to falsifie Gods holy vvord.

42 Yea Beza saith further to this purpose (much more against his skill in the Greeke tonge, if he had any at all) that *αὐτοῦ* the preposition cannot beare this sense, *For vvwhich or in respect vvhereof*. and therefore he translateth the Greeke into Latin thus. *Exanditus*

*est ex metu*, he *was* heard from feare: not, for feare, or, for his reuerence. and because from feare, is a hard speache and darke, that seemeth to be the cause vvhy our English trāslators say, *In that vvhich he feared*, far from Beza in vvord, but agreeably in sense.

43 But for this matter vve send them to Flacc. Illyric. Flaccus Illyricus a captaine Lutherane, vvho disputeth this very point against the Caluinistes: and teacheth them that nothing is more common, then that signification of ἀπό. For prose vvhereof, vve also referre the to these places of the holy Scripture. Mar. 13. Luc. 22. and 24. Act. 12. Psal. 87. And Machab. 5, 21. vvhere ἀπό vvith a genitiue, and διὰ vvith an accusatiue, signifie al one, vvhich Beza denyeth. Gentle Reader, beare vvith these tedious grammatications, fitter to be handled in Latin, but necessarie in this case also, good for them that vnderstand, & for the rest an occasion to aske of the that haue skill in the Greeke tongue, vvwhether vve accuse our aduersaries iustly or no, of false translating the holy Scriptures.

44 And vve beseeche them to giue vs a good reason vvhy they professing to folow precisely the Greeke, do not obserue trevvly the Greeke points, in such place as concerneth this present controuersie. for the

l ij place

ἀπὸ τῆς  
χαρῆς.  
ἀπὸ τῆς  
λύπης.  
ἀπὸ τῆς  
παλαι-  
ας.  
ἀπὸ τῆς  
ὑπερφαι-  
ρίας.  
διὰ τὸν  
μελεωρε-  
μον τῆς  
καρδίας.



c. 13, 8.

place in the Apocalypse which they alleage of our Sauour Christs suffering frō the beginning (thereby to inferre that the iust men of the old Testament might enter heauen then, as vvel as after his real and actual death) according to the Greeke points saith thus, *Al that dwell vpon the earth, shal worship him (the beast) whose names haue not been written in the booke of life of the Lambe slaine, from the beginning of the world.* Vwhere it is euident, that the Greeke text saith not, the lambe slaine from the beginning, but that the names of those Antichristian Idolaters vvere not vvritten in Gods eternal booke of predestination from the beginning, as it is also most plaine vvithout al ambiguitie in the 17 Chapter v. 8. If in a place of no controuersie they had not been curious in points of the Greeke, they might haue great reason sometime to alter the same.

45 But if in points of controuersie betvvene vs, they vvil say, diuers pointing is of no importance, they knowv the contrarie by the example of auncient heretikes, vvwhich vsed this meane also to serue their false heretical purpose. If they say, our vulgar latine text pointeth it so, let them professe before God and their conscience, that they do it of reuerence to the said auncient larin text, or because it is indifferent, & not for any other cause, !& for this one place

vve vwill admit their ansvver.

CHAP. VIII.

Heretical translation concerning  
IUSTIFICATION.



B O V T the article of iustifi-  
cation, as it hath many bran-  
ches, & their errours therein  
be manifold, so are their En-  
glis h translations according-

ly many vvaies false and heretical. First  
against iustification by good vworkes and  
by keeping the commaundements, they  
suppresse the very name of *iustification* in al  
such places vvhere the vvord signifieth the  
commaundements or the Lavv of God,  
vvhich is both in the old and nev v Testa-  
ment most common and vsual, namely in  
the bookes of Moy ses, in the Psalme 118.  
that beginneth thus, *Beati immaculati*: in the  
Psalme 147.v.19. 1 Mac.1.v.51.and c.2.v.21.  
Luc.1.v.6.Ro.2.v.26.In al vvhich places  
and the like, vvhere the Greeke signifieth

*iustices & iustifications* most exactly, according *δικαιοματι*  
as our vulgar Latin translateth, *iustitias* and  
*iustificaciones*: there the English translations  
say ioyntly and vvith one consent, *ordināces*,  
or, *statutes*. For example, Ro. 2. *If the vncircumci-*  
*sion keepe the ORDINANCES of the Lavv, shal it* *τὴ δικαιο-*  
not be counted for circumcision? And Luc. *ματι.*

1,6. *They vv ere both, righteous before God, vvalking* *δικαιον.*

καὶ δικαιο-  
σύνας.

חקים

in al the commaundements and ORDINANCES of the Lord, blamelesse. Vvhy translate you it ordināces, and auoid the terme, *iustifications*? is it because you vvould folovv the Greeke? I beseeche you is not δικαίος, iust, δικαιώσαι, to be iustified, δικαιώματα, iustifications or iustices? In the old Testament you might perhaps pretend, that you folovv the Hebrue vvord, and therefore there you translate, *statutes*, or, *ordinances*. But euen there also, are not the Seuentie Greeke interpreters sufficient to teach you the signification of the Hebrue vvord: vvho alvvaies interprete it, δικαιώματα, in English, *iustifications*?

2 But be it, that you may cōtroule them in the Hebrue, vvwhich none but fooles vvil graunt vnto you: in the nev्व Testament vvhat pretense haue you? do you there also translate the Hebrue vvord, or rather the Greeke? the Greeke vndoubtedly you should translate. vvhat reason then can you haue vvhy you doe not? none other surely then that vvwhich Beza giueth for him self, saying, that he reiecte the vvord, *iustificatiōs* (not vvithstanding it expressed the Greeke, vvord for vvord, not vvithstanding the Seuentie Greeke interpreters vsed it to signifie the vvhole Law, and in Latin it be commonly translated, *iustificaciones*) not vvithstanding al this, for this only cause (saith he.) did I reiecte

Annot. in  
1 Luz.



iecte it, to auoid the cauillatiōs that might be made by this vvord, against iustification by faith. As if he should say, This vvord truely translated according to the Greeke, might minister great occasion to proue by so many places of Scripture, that mans iustification is not by faith only, but also by keeping the law, and obseruing the commandements, vvhich therfore are called according to the Greeke and Latin, *iustifications*, because they concur to iustification, and make a man iust, as by S. Lukes vvordes also is vvell signified, vvhich haue this allusion, that they vv ere both iust, because they walked in al the iustifications of our Lord. Vv hich they of purpose suppress by other vvordes.

3 And hereof also it riseth, that vvhen he cānot possibly auoid the vvord in his translation (as Apoc. 19, 8. *Bisium enim iustificatio- τὰ δικαιώματα.*  
*nes sunt sanctorum*, The filke is the iustifications of *sanctes*;) there he helpeth the matter with this commentarie, That *iustifications*, are those good vvorkes vv hich be the testimonies of a liuely faith *Beza Annot. in Apoc. 19.*  
 But our English translatours haue an other vvay to auoid the vvord euen in their translation. For they say here, *the righteousness of sanctes*: because they could not say, *ordinances of sanctes*: and they vvould not say, *iustificatiōs of sanctes*: knowing very vvell (by Bezaes ovvne cō-

mentarie ) that this vvord includeth the good vvorkes of saincts: vvhich vvorkes if they should in translating call their iustifications, it vvould goe sore against iustification by only faith. Therefore doe they trãsslate in steede thereof, *ordinances, & statutes*, vvhere they can, vvhich are termes furthest of from iustification: and vvhere they can not, there they say, *righteousnes*, making it also the plural number, vvhereas the more proper Greeke vvord for righteousnes is *εὐδυνία* (Dan. 6, 22.) vvhich there some of the translate *virginitie*: because they vvil not translate exactly, if you vvould hire them.

4 And therefore as for, *iustice*, and, *iustifications*, they say *righteousnes*: so for, *iust*, they translate, *righteous*. and by this meanes, *Ioseph* vvvas a righteous man, rather then a iust man: and Zacharie & Elisabeth vvvere both righteous before God, rather then iust: because vvhen a man is called iust, it soundeth that he is so in deede, and not by imputation only: as a vvise man, is vvnderstood to be vvise in deede, and not only so imputed. Therefore do they more gladly and more often say, *righteous men*, rather then, *iust men*, and vvhen they do say, *iust men*, as sometime they doe lest they might seeme vvilful inexcusably: there they vvnderstand, iust by imputation, and not in deede, as is to be seen in Bezaes

Bib. of the  
yere 1577.  
most appro-  
ued.  
Mat. 1, 19.  
Luc. 1, 6.

Anno -

Annotations vpon the Epistle to the Romanes. Note also that they put the vvord, *iust*, vvhen faith is ioyned vvithal. as Ro. 1. *The iust shal liue by faith.* to signifie that iustification is by faith. But if vvorkes be ioyned vvithal, and keeping the commaundemēts, as in the place alleaged Luc. 1. ther they say, *righteous*, to suppressse iustification by vvorkes.

5 And certaine it is, if there vvere no sinister meaning, they vvould in no place auoid to say, *iust*, *iustice*, *iustification*, where both the Greeke and Latin are so, vvord for vvord. as for example 2 Tim. 4, 8. In all their bibles, Henceforth there is laid vp for me a crowne of **RIGHTEOUSNES**, which the Lord the **RIGHTEOVS** iudge shal GIVE me at that day. And againe 2 Thess. 1. Reioyce in tribulations which is a token of the **RIGHTEOVS** IUDGEMENT of God, that you may be counted vvorthie of the kingdom of God for which ye suffer. For it is a **RIGHTEOVS** THING vvith God, to recompense tribulation to them that trouble you: and to you that are troubled, rest vvith vs, in the reuelation of the Lord IESVS from heauen. And againe Hebr. 6, 10. God is not **VNRIGHTEOVS** to forget your good vvorke and labour, &c. These are very pregnant places to discouer their false purpose in concealing the vvord, *iustice*, in all their bibles. For if they vvil say, that iustice is not an vsual English vvord in this sence, and therfore they say, *righteousnes*: yet I trovv, *iust*, and, *vnjust*, are vsual and vvell knowven.

της δικαιο-  
συνης.

ο δικαίος  
χρίστος ἀπο-  
δώσει &c.

της δικαιο-  
συνης.

δικαιον ἐστὶ  
iustum est.

οὐ γὰρ ἀδ-  
κος.

Non enim  
iniustus est  
Deus.



knovven. Vvhy then vvould they not say at the least, in the places alleaged, *God the IUST iudge, A token of the IUST IVDGEMENT of God, It is a IUST thing vvith God, God is not VNIVST to forget, &c?* Vvhy is it not at the least in one of their English Bibles, being so both in Greeke and Latin?

6 Vnderstand gentle Reader, and marke vvel, that if S. Paules vvordes vvere trucly translated thus, *A crowne of IUSTICE is laid vp for me, vvhich our Lord the IUST iudge vvil RENDER vnto me at that day*, and so in the other places: it vvould inferre, that men are iustly crowned in heauen for their good vvorkes vpon earth, and that it is Gods *iustice* so to doe, & that he vvil do so because he is *a iust iudge*, & because he vvil shew his *IUST IVDGEMENT*, and he vvil not forget so to doe, because he is not *vnjust*: as the auncient fathers (namely the Greeke doctors S. Chrysostom, Theodorete, & Oecumenius vpon these places) do interpret and expound. in so much that Oecumenius saith thus vpon the foresaid place to the Thessalonians,

Plat. 57. Si  
vtique est  
fructus iu-  
sto, vtique  
est Deus iu-  
dicans eos  
in terra.

κτ' δ' ανα-  
κρινομεν, και  
'ου κτ' χα-  
ειν.

"oeg "δ' & c. See here, that to suffer for Christ procureth the kingdom of heauen according to *IUST IVDGEMENT*, and not according to grace. Vvwhich lest the Aduersarie might take in the vvorse part, as though it vvere only Gods iustice or iust iudgement, and not his fauour or grace also, S. Augustine excellently

lently declareth howvv it is both the one and the other: to vvit, his grace and fauour and mercie, in making vs by his grace to liue and belecue vvell, and so to be vvorthy of heauen: his iustice and iust iudgement, to render and repay for those vvorkes vvwhich him self vvrought in vs, life euerlasting. Vvwhich he expresseth thus: *Howv should he render or repay as a iust iudge, vnles he had giuen it as a merciful father?* Vvhere S. Augustine vrgeth

Aug. de gra.  
& lib. arb.  
ca. 6.

the vvordes of *repaying* as due, and of being A I V S T I V D G E therefore. both vvwhich the said translatours corrupt, not only saying, *righteous iudge*, for, *iust iudge*: but, that he vvill giue a crowne, vvwhich is of a thing not due, for that vvwhich is in the Greeke, *He vvill render or repay*: vvwhich is of a thing due and deserued, & hath relation to vvorkes going before, for the vvwhich the crowne is repaid. He said not (saith Theophylacte vpon this place) *he vvill giue*, but, *he vvill render or repay*, as a certaine dette. for he being iust, vvill define & limite the reppard according to the labours. the crowne therefore is due dette, because of the iudges iustice. So saith he.

ἀποδῶναι.

7 Vvwhich speaches being most true as being the expresse vvordes of holy Scripture, yet vve knowv howv odiously the Adversaries may & doe misconster them to the ignorant,

Eph. 2, v. 10.

Hebr. 10.

ignorant, as though vve chalenged heauen by our ovvne vvorkes, and as though vve made God bound to vs. Vvhich vve do not, God forbid. but because he hath prepared good vvorkes for vs (as the Apostle saith) to vvalke in them, and doth by his grace cause vs to doe them, and hath promised life euerlasting for them, and telleth vs in al his holy Scriptures, that to doe them is the vvay to heauen: therefore not presuming vpon our ovvne vvorkes as our ovvne or as of our selues, but vpon the good vvorkes vvrought through Gods grace by vs his feely instruments, vve haue great confidence (as the Apostle speaketh) and are assured that these vvorkes proceeding of his grace, be so acceptable to him, that they are esteemed and be vvorthie and meritorious of the kingdom of heauen. Against which truth, let vs see further, their heretical corruptions.

## CHAP. IX.

*Heretical translation against MERITES or  
MERITORIOUS WORKES and the  
REWARD for the same.*

When



**W**HEN they translate (Ro. 8, 18) Bib. 1577.  
 thus, I am certainly persuaded, that the  
 afflictions of this time, ARE NOT  
 WORTHIE OF THE GLO-  
 RIE which shal be shewred vpon vs:  
 do they not meane to signifie to the reader,  
 & must it not needes so sound in his eares,  
 that the tribulations of this life, be they  
 neuer so great, though suffered for Christ,  
 yet do not merite nor deserue the heauenly  
 glorie? but in the Greeke it is far otherwise.  
 I vvill not stand vpon their first vvordes,  
 I am certainly persuaded, vvhich is a far greater λογίζομαι.  
 asseueration then the Apostle vseth, and I I suppose.  
 marvel how they could so translate that  
 Greeke word, but that they vvere disposed,  
 not only to translate the Apostles vvordes  
 falsely against meritorious vvorkes, but  
 also to auouch and affirme the same lustely,  
 vvith much more vehemencie of vvordes  
 then the Apostle speaketh. vvell, let vs par-  
 don them this fault, & examine the vvordes  
 folowving. Vvhere the Greeke saith not, as  
 they translate vvith ful consent in al their οὐκ ἄξια  
 English Bibles, *The afflictions are not vvorthie of* πρὸς τὴν  
*the glorie &c.* but thus, *The afflictions of this time are* μέλλουσαν  
*not equal, correspondent, or cōparable to the glorie to come.* δόξαν. Non  
 \* because the afflictions are shorth, the glo- sunt condi-  
 rie is eternal: the afflictions smal and fevv gnæ ad fu-  
 in comparison, the glorie great and aboun- turam glo-  
 dant aboue measure. riam.  
 \* S. Chrys.  
 vpon this  
 place.

2 This is the Greeke phrase & the Apostles meaning, vvhich vve neede not greatly to proue, because their ovvne Doctors Calvin and Beza do so interpret it, & therfore vvonder it vvhere that the Geneva English bibles also should forsake their Maisters, and solovv the error of the other English bibles, but that they thought the more voices the better. In the meane time the people seeth no other translation, & thinketh it is the Apostles very vvordes. But Beza him self telleth them the contrarie, translating thus: *statuo minimè esse paria quæ presentì tempore perpetimur, futura gloria nobis reuelanda.* that is, I am of this opinion, that the things vvhib vve suffer in this present time, are not equal to the glorie that shal be revealed to vs. And in his commentarie, thus, S. Pauls discourse and matter handled in this place, declare, that he speaketh not of the valure or price of the afflictions vvhib vve suffer for Christ, but rather by comparing their qualitie and quantitie vvith life everlasting, he gathereth that vve shal be infinitely more happie vvith Christ, then vve are miserable here. Therefore did he vse the \* Greeke vvord rightly and properly, vvhib the Grammarians say is spoken of such things, as being poised or vvweighed, are found of one vvweight. Thus far Beza.

2512.

3 If then a comparison only be signified, vvhy do they not so trās late it in English, that it may be taken for a comparison in our English phrase? For they know very vvell that if a man should say in English,  
 accor-

according as they translate, Good vvorkes are *not* vvorthie of heauen, this man is *not* vvorthie of my tauour, he is *not* vvorthie of such a liuing, of so great praises: euery English man vnderstandeth it thus, that they *deserue* *not* heauen, and that such a man *deserueth* *not* this or that. Euen so must the reader needs take it in this place, and they must needs haue intēded that he should so take it. For though he Greeke phrase may signifie a comparison, being so vttered, yet not the English. and if it might, yet obscurely and ambiguously: and if it might, yet here they do falsely translate so, because here the Greeke phrase is othervvise, and therefore should othervvise be Englished. For it is not, ἀξία τῆς δόξης, vvhich is, as they trāslate, vvorthy of the glorie: but, ἀξία πρὸς τὴν δόξαν, which cānot be so trāslated. For if it might, then these Greeke phrases vv ere al one, and might be vsed indifferently. And then I must desire them to turne me this into Greeke, He is *not* vvorthie of thanks. and if they turne it by the Apostles phrase in this place οὐκ ἀξιος ἐστὶ πρὸς τὴν χάριν, to al Grecians they shal be ridiculous. And yet this is as vv el turned out of English into Greeke, as they haue turned the other out of Greeke into English.

Prou. 3.  
ἀξιοτάτης

- 4 Marie, if they vvould expresse a comparison



The Greeke  
ἀξιός, signi-  
fiet a com-  
parifon.

parifon of equalitie or inequalitie betwene  
thing & thing, the this is the proper Greeke  
phrafe thereof, and much more proper for  
this purpose, the by ἀξιός, & a genitiue cafe.  
Which notvvithftanding is often fo vfed in  
the Scriptures, by vvay of cōparifon. as Pro-  
uerb. 3. concerning the praife of vvifedom.

παν τιμιον  
ουκ αξιον  
αυτης εστι.

Vvhere S. Augustine to exprefse the com-  
parifon, readeth thus, *Omne pretiosum non est illi  
dignum*; and S. Hierom according to the He-

כל  
הפציו  
ל  
ישו  
ה

brue thus, *omnia que desiderantur nō valent huic cōpa-  
rari. or, adaequari.* and Ecclesi 26, vve haue the  
very like fpeache proceeding of the faid  
Greeke vvord ἀξιός *Omnis ponderatio non est digna  
continentis anima.* Vvwhich the Englifh Bibles  
translate thus, *There is no vveight to be compared  
vnto a minde that can rule it self. or, vvith a continent  
minde.*

5 And if ἀξιός vvith a genitiue cafe fignifie  
a comparifon, and them felues fo translate  
ἀξια της  
του δοξαν

it in al their Bibles, fhould not ἀξιός in the  
Apostles phrafe much more be fo trāflated?  
I appeale to their ovvne cōfciences. Againe  
if here in Ecclicus they fay not according  
to the Greeke vvordes, *There is no vveight vvor-  
thie of a continent minde,* becaufe they vvould  
by an Englifh phrafe exprefse the compa-  
rifon: is it not more then eident, that  
vvhen they translate the Apostle by the ve-  
ry fame vvordes, *Vvorthie of the glorie &c:* they  
knowv

ἀξιός ἐγ-  
κρασιος  
του χρις.

knowv it can not, and they meane it should not signifie a comparison? I can not sufficiently expresse, but only to the learned and skilful reader, their partial and heretical dealing. Briefely I say, they translate, *οὐκ ἄξιός ἐστις συγκρίσθαι ψυχῆς*, Not to be compared vvith a continent minde, being in Greeke Word for word Not vvorthie of a continent minde: and contrarievvise they translate in S. Paul, *οὐκ ἄξια τῆς τιμῆς μέλλουσαν δεῖξαι*, Not vvorthie of the glorie to come, being in the Greeke, Not to be cōpared to the glorie to come. according to the very like Latin phrase by dignus Eccl. 6. *Amico fideli nulla est comparatio, & non est digna ponderatio auri & argenti CONTRA BONITATEM FIDEI*, that is, according to their ovvne translation, *A faithful frende hath no peere, vvright of gold & silver is not to be compared to the goodnes of his faith.*

6 Novv if they vvil say, though their translation of S. Paules vvordes be not so exact and commodious, yet the sense and meaning is al one (for if these present afflictions be not equal or comparable to the glorie to come, then neither are they vvorthie of it, nor can deserue or merite it) let the Christian reader marke the difference. First their Beza and Calvin telleth them that the Apostle speaketh of the one, and not of the other. Secōdly, the passions & afflictions that Christ our Sauour suffered al

How good vvorkes merite life everlasting, though one incomparably exceeds the other.

K his

his life, vvere not comparable to the eternal glorie vvhich he obtained thereby: yet did he thereby deserue and merite eternal glorie, not only for him self, but for al the vworld: yea by the least affliction he suffered, did he deserue al this. vnles you vvil deny also that he merited and deserued his glorie, vvhich your opinion a man might very vvel gather by \* some of your false translations, but that you vwould thinke vs to suspicious, vvhich perhaps vve vvil examine hereafter. Thirdly, the present pleasure of aduoutrie during a mans life, is not comparable to the eternal torments of hel fire: and yet it doth merite and deserue the same. Fourthly, the Apostle by making an incomparable difference of the glorie to come vwith the afflictions of this time, doth (as S. Chrysostom saith) exhort them the more vehemently and moue them to sustaine al things the more vvillingly: but if he said as they translate, The afflictions are not vvorthie of heauen, you are neuer the neerer heauen for them, only belecue: this had not been to exhort them, but to discourage them. Fifthly, the Apostle vvhen he vvil els vvhere encourage them to suffer, saith plainly, Our tribulation vvhich presently is for a moment and light, WORKETH aboue measure exceedingly, an eternal vvreight of glorie in vs.

Heb. 2. 9. In  
the new Te-  
stament of  
the yere  
1580. & Bib.  
1579.

2 Cor. 4.  
v. 17.

2 Cor. 4.  
v. 17.



7 See you not a comparison betwene short and eternal, light tribulation, & exceeding vveightie glorie: and yet that one also *worketh* the other, that is, causeth, purchaseth, and deserueth the other? for, like as the litle seede being not cōparable to the great tree, yet causeth it and bringeth it forth: so our tribulations & good vworkes otherwise incomparable to eternal glorie, by the vertue of Gods grace vworking in vs, worketh, purchaseth, and causeth the said glorie. for so they know very wel the Greeke vvorde importeth: though here also they translate it most falsely, *prepareth*. Bib. an. 1577.

See this  
Greeke  
Word, 2 Cor.  
7. thrise.  
Vvhere the  
selues trans-  
late it, *cau-  
seth, Worketh*  
v. 10. 11.

8 Lastly, for most manifest euidence, that these present tribulations and other good vworkes are meritorious & vworthie of the ioyes to come, though not cōparable to the same: you shal heare the holy Doctōrs say both in one passage or sentence. S. Cyprian

ep. 56. nū. 3.

thus: O *vwhat* manner of day shal come, my brethren, *vwhen* our Lord shal recount the MERITES of euery one, and pay vs the reuward or stipend of faith and deuotion? Ep. 56. here are merites & the reuward for the same. It folovveth in the said Doctōr, *Vwhat* glorie shal it be, and how great ioy, to be admitted to see God, so to be honoured that thou receiue the ioy of eternal life with Christ thy Lord God, to receiue there that *vwhich* neither eie hath seen, nor eare hath heard, nor hath ascended into the hart of man. for, that vve shal receiue greater things, then here either vve doe, or suffer, the Apostle pronounceth, saying, The passions of this time are

*Singularum  
merita.*

K y not

not condigne or cōparable to the glorie to come, Here vve see that the stipend or revvard of the merites aforesaid, are incōparably greater then the said merites.

Ser. 37. de  
Sancis.

pramia meri-  
torum.

9 Likevwise S. Augustine : The exceding goodnes of God hath provided this, that the labours should soone be ended, but the revvards of the MERITES should endure vvithout end : the Apostle testifying,

THE PASSIONS OF THIS TIME ARE NOT COMPARABLE &c. For vve shal receiue greater blisse, then are the afflictions of al passions vvhatsoeuer. Thus vve see plainly, that short tribulations are true merites of endles glorie, though not comparable to the same : vvhich truth you impugne by your false and heretical translation. But let vs see further your dealing in the self same controuersie, to make it plainer that you bend your translations against it, more then the text of the Scripture doth permit you.

10 In the booke of vvisedom, vvhere there is honorable mention of the merites of Saints and their revvards in heauen, the holy Scripture ~~saith~~ thus : God hath proued them, and findeth them MEETE FOR HIMSELF. To omit here that you vse the present tense, vvhereas in the Greeke they are preter tenses (God knowveth vvhy, only this vve knowv, that it is no true nor sincere trāslation) but to vvincke at smaller faultes, vvhy

αἰῶνους ἐκ-  
αὐ-  
τῶν.  
di nos se.  
ἐπὶ ἐργασί-  
αυ.

you  
trans-  
late

vwhy say you here in al your Bibles, that God findeth his Saincts and holy seruants *meete for him self*, and not, *worthie of him self*? See your partialitie, and be ashamed.

II In the Apostles places before examined, you said negatiuely, that the afflictions of this time vvere NOT WORTHIE OF the glorie to come, the Greeke not bearing that trāslation: but here, vwhen you should say affirmatiuely, and that vvord for vvord after the Greeke, that God found them WORTHIE OF HIM SELF, there you *ἀξιους* say, MEETE FOR HIM SELF, auoiding *ἐαυτῶν*. the terme, *worthie*, because merite is included therein. So that vwhen you vvil in your translation deny merites, then *condigna ad*, *Condigna ad gloriam*. signifieth, *worthie of*: vwhen you should in your trāslation affirme merites, then *Dignus dignos se*. vvith an ablatiue case doth not signifie, *worthie of*. No maruel if such vvilfulnes vvil not see the vvord *merite*, or that vvwhich is equiualent thereto, in al the Scripture. for vwhen you do see it, and should translate it, you suppress it by an other vvord. But this is a case vvorthie of examination, vvwhether the Scripture haue the vvord, *merite*, or the equiualēt thereof. for vve vvil force them euen by their ovvne translations, to confesse that it is found there, and that they should translate it accordingly

*Merite of good vvorkes plainly proued by the Scriptures.*



often vwhen they doe not, yea, that if vve did not see it in the vulgar Latin translatiō, yet they must needes see it and finde it in the Greeke.

- 12 First vwhen they translate the foresaid place thus, *The afflictions of this time are not vvorthie of the glorie to come: they meane this, deserue not the glorie to come, for to that purpose they do so translate it, as hath been declared.*
- ὁ ἄξιός ἐστιν.* Again, vwhen it is said, *The vvorkeman is vvorthie of his hire or vvages: Vwhat is meant, but that he deserueth his vvages? And more plainly Tob. 9. they translate thus: Brother Azarias, if I should giue my self to be thy servant, I shal not DESERVE thy providence. And such like. If then in these places, both the Greeke & the Latin signifie, to be vvorthie of, or, not to be vvorthie of, to deserue, or, not to deserue: then they must allow vs the same signification and vertue of the same vvordes in other like places. Namely Apoc. 5. of our Sauours merites,*
- ὁ ἄξιός ἐστιν* thus: *The lambe that vvaskilled, is vvORTHIE to receiue powver, and riches, &c. Vwhat is that to say, but, DESERVETH to receiue? For so I trust they vvill allow vs to say of our Sauour, that he in deede deserued. Again, of the damned, thus: Thou hast giuen them bloud to drinke, for they ARE vvORTHIE. OR, THEY HAVE DESERVED. is it not al one? lastly of the elect, thus: They shal vvalk vvith me in vvHITE, because*
- Apoc. 16. ὁ ἄξιός γάρ ἐστιν.*

because they are *worthie*, Apoc. 3. that is, because *τις* they deserve it. and so in the place before by *τις*, Digne them corrupted, God found them *worthie of him*: *τις*. that is, such as *deserved* to be *vwith* him in *αἰῶν* eternal glorie. Thus by their *ovvne* translation of *αἰῶν* and *dignus*, are plainly *de-*duced, *worthines*, *desert*, and *merite* of *saints*, out of the Scriptures.

13 But to procede one steppe further, vv. *αξιων*  
proue it also to be in the Scriptures, thus, & *αξιων*  
Them selues translate thus Heb. 10, 29. *Of things* signi-  
*how much sorer punishment shal he be worthy, which* sic *deserue*  
*treadeth vnder foote the sonne of God?* though one  
of their Bibles of the yere 1562, very false *ποσος* *αξι-*  
ly and corruptly leaueth out the vvordes, *ωνος* *αξιων*  
worthy of, saying thus, *How much sorer shal he* *θωρα* *ισ-*  
*be punished &c:* Fearing no doubt by trans- *μωπιας.*  
lating the Greeke vword sincerely, this con-  
sequence that now I shal inferre. to vvit,  
If the Greeke vword here, by their owne  
translation, signifie to be worthy of, or, to deserue,  
being spoken of paines and punishment  
deserued: then must they graunt vs the  
same vword so to signifie els vwhere in the  
new Testament, vwhen it is spoken of de-  
serving heauen and the kingdom of God,  
as in these places. Luc. 21. *Watch therefore, al times*  
*praying, that you may be worthy to stand* *ιν* *α* *α* *α*  
*before the sonne of man.* and c. 20. *THEY THAT* *ω* *θ* *η* *ς*  
*ARE WORTHIE to attaine to that world & to the* *δ* *ο* *υ* *κ* *α* *ι* *ν* *α* *ι*  
*resurrection from the dead, neither marie, nor are married.* *α* *ι* *ν* *α* *ι* *ν* *α* *ι*

αἰς τὸ κατὰ  
ξίω θύωαι  
ὑμᾶς τῆς  
βασίλειας.

Qui digni ha-  
beantur.  
Vt digni ha-  
beantur.

& 2 Theff. I. That you may BE VVORTHIE of the kingdom of God, for vvhich also ye suffer.

14 Thus you should translate in al these places, according to your translation of the former place to the Hebrues: or at the least- vvhise you should haue this sense and meaning, as the old vvulgar Latin hath, translating in al these places, *counted vvorthie*, but meaning vvorthie in deede: as vvhhen it is said, Abraham was reputed iust, it is meant, he vvvas iust in deede. If you also haue this meaning in your translations, vvvhich here folovv the vvulgar Latin: then vve appeale to your selues, vvwhether, to be counted vvorthie, and to be vvorthie, & to deserue, and to merite, be not al one: and so here also *Merite* is deduced. But if you meane according to your heresie, to signifie by trāslating, *counted vvorthie*, that they are not in deede vvorthie: then your purpose is heretical, and translation false and repugnant to your translating the same vvord in other places, as is declared, and novv further vve vvill declare.

ἀξίωσαι to  
make wor-  
thie, ἀξίω-  
θῶσαι to  
be made, or  
to be wor-  
thie.

15 They vvhom God doth make vvorthie, they are truely and in deede vvorthie: are they not? but by your ovvne translation of the same vvord in the active voice, God doth make them vvorthie. therefore in the passive voice it must also signifie to be



be made or to be in deede vvorthie. For example, 2 Theff. i. ii. You translate thus, *ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως.* *we also pray for you, THAT OUR GOD MAY MAKE YOU VVORTHIE of this calling.* According to vvhich translation, vvhy did you not also in the self same chapter a litle before translate thus: *That you MAY BE MADE VVORTHIE* (and so be vvorthie) *of the kingdom of God, for vvhich also you suffer?* You know the case is like in both places. & in the Greeke doctors you specially should know (by your ostetation of reading them in Greeke) that they according to this vse of holy Scripture, very often vse also this vvord both actiuely & passiuely, to make vvorthie, & *ἀξιῶσαι.* to be made, or, to be vvorthie. See the Greeke Li. *ἀξιωθῆναι.* turgies.

16 Vvhich S. Chrysostom, to put al out of doubt, explicateth thus in other vvordes, *ἵνα ἡμᾶς ἀξιούσιν ἀπερὶ αὐτοῦ τοῦ βασιλείας.* *That he make vs vvorthie of the kingdom of heauen.* Ser. i. de orando Deo. And vpon the epistle to Titus c. 3. in the same sense passiuely, *ἀξιωθῆναι.* God graunt we may al BE MADE VVORTHIE (or be vvorthie) *of the goode things promised to them that loue him.* And in an other place of the said doctor it must needes signifie, to be vvorthie. as vvhen he saith, In Colos. i. *ὥστε βασιλείας ἀξιοῦσιν.* *such a trade of life, that he is vvorthie of the kingdom, but al is his gift.* For to say thus, *ὥστε βασιλείας ἀξιοῦσιν.* *No man so liueth that he can be counted vvorthie of the kingdom of heauen:* is false,

is against the Protestants ovvne opinion, vvhich say they are counted vvorthie, that are not. Againe, to say, *No man so liueth that he can be made vvorthie*: is false, because God can make the worst man vvorthie. It remaineth then to say, *No man so liueth that he is vvorthie*. Vvhich a litle before he declareth thus, *No man by his ovvne proper merites obtaineth the kingdom of beauen*. that is, as his ovvne, and of him self vvithout the grace of God. And yet vve must shevv further out of the Scriptures, that God maketh vs vvorthie, and so vve are in deede vvorthie, and here also vve must conuince you of false and partial interpretation.

ἀπὸ κατὰ  
θεωρίαν  
οὐκ ἐστίν.

17 The Greeke vvord *ἱκετός* (I pray you) vvhat doth it signifie? you must ansvver that it signifieth not onely, *meete*, but also, *vvorthie*. for so Beza teacheth you, & so you translate Mat. 3, 11. & c. 8, 8. & 1 Cor. 15, 9. *I am not vvorthie*, in al three places. And vvhy (I pray you) did you not likewise folovv the old Latin interpreter one steppe further, saying, *Giving thanks to God the father THAT HATH MADE VS WORTHIE*, but translating rather thus, *Vvhich hath made vs* meete to be partakers of the inheritāce of the saints in light. Here vvvas the place vvhere you should haue shevved your sinceritie, and haue said that God maketh vs vvorthie of heavenly blisse.

τὴν ἱκεσίαν  
ἀπὸ τοῦ  
ἐἶναι τοῦ  
μετὰ τὴν  
πίσιν. Col.  
1. v. 12.

blisse. because you know if ἱκανὸς be vvorthy,  
then ἱκανῶσαι is to make vvorthie. But you are  
like to Beza your Maister, vvho (as though  
al interpretation of vvordes vvere at his  
commaundement) saith, here and here  
and so forth I haue folowred the old Latin in-  
terpreter, translating it, vvorthie: but in such  
and such a place (meaning this for one)  
I chose rather to say, ΜΕΕΤΕ. but that both he  
and you should here also haue translated,  
vvorthie, the Greeke fathers shal teach you,  
if vve be not vvorthie, or able to controule  
so mightie Grecians, as you pretend to  
be vvhen you crowve vpon your ovvne  
dunghil, othervvise in your translations  
shevving smal skil, or great malice.

18 The Greeke fathers (I say) interprete  
the Apostles vvord here, thus: καθιζῶσιν  
ἡμᾶς, καὶ ἐχαρίζονται ἡμᾶς ἱκανοὺς γενέσθαι. that is,  
hath made vs vvorthie, and giuen vs the  
grace to be vvorthie. and S. Basil in orat.  
Liturg. making both Greeke vvordes al  
one, saith, ΤΗΟΥ ΗΑΣΤ ΜΑΔΕ VΣ

WORTHIE to be ministers of thy holy altar. καὶ καθιζῶσιν  
and anon after, ΜΑΚΕ VΣ WORTHIE ἱκανῶσαι  
for this ministerie. And S. Chrysost. vpon the ἡμᾶς.

Apostles place, God doth not only giue vs societie  
vvith the saints, but maketh vs also vvorthie to receiue  
so great dignitie. And here is a goodly confide-  
ration of the goodnes of God tovvard vs,

that

Annot. in  
3. Mat. No.  
Test. 1556.

Idoneum di-  
ceremalini.

Oecum. in  
Catech.



that doth in deede by his grace make vs  
vvorthie of so great things, vvho other-  
vvise are most vvvorthie, vile, and abiect.  
Vvhich making of vs vvorthie, is expressed  
by the said Greeke vvordes, more then by  
the Latin, *mereri*, because it declareth whence  
our merite and vvorthines procedeth. to  
vvit, of God. both vvich S. Chrysostom

Ho. de Cru-  
ce & latro-  
ne.

Vt etiam il-  
lius dignita-  
tis gloriam  
mererentur.

\* ἀξιωμα.

\* ἡξιωμα.

glorie, \* TO MAKE HIS SERVANTS  
WORTHIE of such good things: and that it is their  
glorie, \* TO HAVE BEEN MADE WORTHIE  
of such things. in 2, Thess. 1.

expresseth excellently thus: *V*hen he brought  
in Publicans to the kingdom of heauen, he defamed not the  
kingdom of heauen, but magnified it also vvith great ho-  
nours, shewing that there is such a Lord of the kingdom  
of heauen, vvich hath made euen vvvorthie persons to  
be so much better, that they should deserue euen the glorie  
of that dignitie. And Oecumenius saith, that it is  
Gods glorie, \* TO MAKE HIS SERVANTS  
WORTHIE of such good things: and that it is their  
glorie, \* TO HAVE BEEN MADE WORTHIE  
of such things. in 2, Thess. 1.

19 Thus vve see howv the holy Scripture  
vseth equiualent vvordes to signifie, *merite*,  
vvhich you suppress as much as you can.  
So likevvise vve might tel you of other  
vvordes and phrases that do plainly im-  
port and signifie *merite*. as vvhen it is said  
Ecclesiastici 16. *Every man shal finde according to his  
vvorkes.* Budee both your Maister and ours  
in the Greeke tongue, telleth vs that the  
Greeke vvord *εὐρέσθαι* (to finde) is properly  
to receiue for that vvhich a man hath giuen  
or laboured. & to requite you vvith some  
profane authoritie, because you delight

καὶ τὰ ἐρ-  
γα αὐτῶ  
εὐρήσεται.  
λαβεῖν ἀντ'  
ὧν πρὸς ἐδω  
κεν ἢ ἐπὶ  
ἡσ.

much

much in that kinde) the vvhole oration of Demosthenes *πρὸς λεπτίνην*, vvil tel you the same. Novv, to receiue for that vvhich a man hath laboured or vvrought, vvhat doth it els presuppose, but merite & desert? It is a common phrase of the Scripture, that God vvil iudge and revvard or repay according to euery mans vvorkes. doth not this include merite & demerite of vvorkes? but I vvot not hovv, nor vvherfore, in this case you translate sometime, *deedes*, for vvorkes, saying, *Vvho vvil revvard euery man according to his deedes.* and againe, *You see then hovv that of deedes a man is iustified, and not of faith only.*

*εὐρεῖν αἰε-  
λειαν.*

*Ecclesi 16.  
Psal. 61.  
Apoc. 22.*

*καὶ τὰ ἔρ-  
γα αὐτοῦ.  
ἐξ ἔργων.*

20 I knowv you vvil tel vs that you vse to say *deedes* or vvorkes indifferently, as also you may say, that you put no difference betvvene *iust* and *righteous*, *meete* and *vvorthie*, but vse both indifferently. To the ignorant this is a faire ansvver, and shal soone persuade them: but they that see further, must needes suspect you, til you giue a good reason of your doing. For, the controuersie being of faith and vvorkes, of *iustice* and *injustification* by vvorkes, of the *vvorthines* or valure of vvorkes: vvhy do you not precisely keepe these termes pertaining to the controuersie, the Greeke wordes being alwaies pregnant in that significatiō? Vvhy should you once translate the Greeke *ἔργα*, *deedes*, rather

Prefat. in  
no. Test.  
1556.

δικαιοκρι-  
σία.  
ἐργα.  
ἐξ ἐργων.

rather then, *vvorkes*. You knowv it is propre-  
ly, *vvorkes*, as *ἔργα*, *deedes*. It vv ere very  
good in matters of cōtrouersie to be pre-  
cise. Beza maketh it a great fault in the old  
vulgar Latin translator, that he expresseth  
one Greeke vvord in Latin diuers vvaies.  
You choppe & change significatiōs here  
and there as you list, and you thinke you  
satisfie the reader maruelous vv el, if some-  
time you say *idol*, and not *alvvaies*, *images*:  
sometime *iust*, and not *alvvaies righteous*: &  
if in other places you say *vvorkes*, or if  
one Bible hath *vvorkes*, vvhere an other  
hath *deedes*, you thinke this is very vv el,  
and vv il ansvver at the matter sufficiently.  
God and your conscience be iudge herein,  
and let the wise reader consider it deeply.  
The least thing that vve demaund the rea-  
son of, rather then charge you vvithal, is,  
vvhy your Church bible saith in the places  
before alleaged, *The righteous iudgement of God,*  
*vvhich vv il revvard every man according to his deedes.*  
*and, man is iustified by deedes, and not by faith only,*  
*Vvhereas you knowv the Greeke is more*  
*pregnant for vs then so, and the matter of*  
*controuersie vvould better appeare on our*  
*side, if you said thus: The i v s t iudgement of*  
*God, vvhich vv il revvard every man according to his*  
*vvorkes. and, Man is iustified by vvorkes, and not*  
*by faith only.*

21 But vv il you not yet see merite and  
merito-



Tooke to your selves, that you lose not the things w<sup>ch</sup> you  
haue wrought, but that you may receiue a full reward.

in the Greeke phrase of vworking for a mā*ς* ἐρῶντες  
liuing, & as you translate Io. 6. v. 27. LABOUR *τὸν ἑῶν.*

vineyard, and <sup>c</sup> the workman is worthie of his hire. \* ἐψ' αὐτῶν

22 Againe Beza telleth vs, that ἀντιμισθία Annot. in  
signifieth *mercedem quæ meritis responder*, that is, Ro.c.i.v. 27  
a reward or favourable recompence, ἀντιμισθία.

10. & 4) great confidence. confidence (saith Photius a παρρησίαν.  
notable

notable

τιὸ ἀπὸ  
τῶν ἔργων,  
& c. Phot.  
apud Oecu.  
in Hebr. 10.  
Ps. 118. & 118.  
ἀνὰ πο' δό-  
σις πολλή.  
ἀνὰ πο-  
δοῦται.

δι' ἀνὰ-  
μενῆν.

כָּעַר

ὁ ἁγίος  
ἐστ.

notable Greeke father) of our *uorkes*, confidence  
of our faith, of our tentations, of our patience. & c.  
Yea we haue ἀνὰ πο' δόσις & ἀνὰ μενῆν in the  
Scripture, vvich must needes signifie as  
much as Bezaes ἀνὰ πο' δόσις. By the one, is  
said, In keeping thy commandements is great reward.  
Againe, You shal receiue THE RETRIBUTION  
of inheritance. Col. 3. v. 24. And 2 Thessal. 1. v. 6.  
Gods repaying iust and retribution of Hel  
or Heauen for good and euil desertes, is ex-  
pressed by the same vvord. & by the other,  
is said, I haue inclined my hart to keepe thy iustifications  
(or commandements) alwaies F O R  
R E W A R D.

23 But al this vvil not suffice you. for  
vvheresoeuer you can possibly you vvil  
haue an euasion. and therefore in this later  
place you runne to the ambiguitie of the  
Hebrue vvord, and translate thus: I haue  
applied my hart to fulfil thy statutes alwaies, EVEN  
VNTO THE END. Alas my masters, are not  
the Seuentie Greeke interpreters sufficient  
to determine the ambiguitie of this vvord?  
is not S. Hierom, in his translation accor-  
ding to the Hebrue? are not al the auncient  
fathers both Greeke and Latin? It is ambi-  
guous (say you) and therefore you take your  
libertie. You doe so in deede, and that like  
Princes. for in an other place, vvhere the  
Greeke hath determined, you folovv it  
vvith al your hart, saying, fall downe before his  
forefoote

footeſtoole, *because he is holy*: vvhetheras the ambiguitie of the Hebrue, vvould haue borne you to ſay, as in the vulgar Latin, *because it is holy*. and ſo it maketh for holines of places, vvvhich you can not abide.

קדוש  
הוא

24 But you vſe (you ſay) the ambiguitie of the Hebrue. Take heede that your libertie in taking al aduantages, againſt the common and approued interpretation of the vvhole Church, be not very ſuſpicious. for if it do ſignifie alſo reſſard, as (you know) it doth very commonly, and your ſelf ſo tranſlate it (Pſal. 18, v. 11) vvhen you can not chooſe: and if the Septuaginta do here ſo tranſlate it in Greeke, and \* S. Hierom in his Latin tranſlation according to the Hebrue, and the auncient fathers in their commentaries: vvhat vpſtart nevv Maiſters are you that ſet al theſe to ſchoole againe, and teach the vvorld a nevv tranſlation? If you vvil ſay, you ſolovv our ovvne great Hebrician, Sanctes Pagninus. vvhy did you ſolovv him in his tranſlation, rather then in his Lexicon called Theſaurus, vvhere he interpreteſh it as the vvhole Church did before him? Vvhy did you ſolovv him (or Benedictus Arias either) in this place, and do not ſolovv them in the ſelf ſame caſe, a litle before tranſlating that very Hebrue vvord vvvhich is in this place, *propter retribu-*

\* Propter  
æternam re-  
tributionē.  
ſc̄z vitę eter-  
næ, vt eam  
merear per-  
cipere. in cō-  
ment.

Pſalm. 118.  
v. 112.

L tionem



בְּעֵינַי nothing, neither iudgemēt nor, learning in Hebrue or Greeke, but only your ovvne errour and Heresie, vvhich is, that vve may not do vvel in respect of revvard, or, for revvard. and therefore because the holy Prophet Dauid said of him self the cōtrarie, that he did bend his vvhole hart to keepe Gods cōmaundements *for revvard*, you make him say an other thing.

25 And to this purpose perhaps it is (for other cause I can not gesse) that you make such a maruelous transposition of vvordes in your translation (Mat. 19.) saying thus: *When the Sonne of man shal sit in the throne of his maiestie, ye that haue folovved me in the regeneratiō, shal sit also vpon twelue seates.* Whereas the order of these vvordes both in Greeke and Latin, is this: *You that haue folovved me, in the regeneration, when the Sonne of man shal sit in his maiestie, you also shal sit vpon twelue seates.* To folovv Christ in the regeneration, is not easily vnderstood vvhath it should meane: but to sit vvith Christ in the regeneration, that is, in the resurrection, vpon 12 seates, this is familiar and every mans interpretation, and concerneth the great revvard that they shal then haue, vvhich here folovv Christ as the Apostles did.

No. Test.  
1580.

26 The like transposition of vvordes is in some of your Bibles (Hebr. 2. v. 9.) thus.

*Vve*

We see IESVS crownded with glorie and honour, which was a litle inferior to the Angels, through the suffering of death. Vvhereas both in Greeke and Latin, the order of the vvordes is thus: Him that was made a litle inferior to Angels, we see IESVS, through the passion of death, crownded with honour and glorie. In this later, the Apostle saith, that Christ vvas crownded for his suffering death, and so by his death merited his glorie. but by your translation, he saith that Christ vvas made inferior to Angels by his suffering death, that is (saith Beza) *For to suffer death: and taking it so, that he vvas made inferior to Angels, that he might die, then the other sense is cleane excluded, that for suffering death he vvas crownded with glorie: & this is one place among other, whereby it may very vvel be gathered that* \* some of you thinke that Christ him self did not merite his ovvne glorie and exaltation. So obstinatly are you set against merites and meritorious vvorkes. To the vvch purpose also you take avway mans free vvil, as hauing no habilitie to vvorke toward his ovvne saluation.

*Ve most possiet.*

*See Caluin in epist. ad Philip.*

CHAP. X.

*Heretical translation against*

FREE VVIL.

L ij

Against

I

ἐξουσία.

No. Test.  
1580.Vt liceret fi-  
lios Dei fieri

G A I N S T free vvil your cor-  
ruptions be these. Io. 1, 12.  
vvhether it is said, *As many as re-  
ceined him, he gaue them power to be  
made the sonnes of God*: some of  
your translations say, he gaue them *preroga-  
tiue* to be the sonnes of God. Beza, *dignitie*.  
Vvho protesteth that vvhether in other  
places often he translated this Greeke vvord,  
*power* and *authoritie*, here he refused both, in  
deede against free vvil, vvhich he saith the  
Sophistes vvould proue out of this place,  
reprehending Erasmus for folowing them  
in his translation. But vvhetheras the Greeke  
vvord is indifferent to signifie *dignitie*, or *li-  
bertie*, he that vvil translate either of these,  
restraineth the sense of the holy Ghost and  
determineth it to his ovvne fanſie. If you  
may translate, *dignitie*: may not vve as vvell  
translate it, *libertie*? yes surely. For you know  
it signifieth the one as vvell as the other  
both in profane and Diuine vvriters. and  
you can vvell call to minde *ἀντὶ ἐξουσίας*, and  
*τὸ ἀντὶ ἐξουσίας*, vvhence they are deriued, and  
that the Apostle calleth a mans libertie of  
his ovvne vvill, *ἐξουσίαν ἀπὸ τοῦ ἰδίου θελήμα-  
τος*. Novv then if *potestas* in Latin, and *power*  
in English, be vvordes also indifferent to  
signifie both *dignitie* and *libertie*, translate  
so in the name of God, and leaue the text  
of



of the Scripture indifferent as vve doe: and for the sense vvhether of the tvvo it doth here rather signifie, or vvhether it doth not signifie both (as no doubt it doth, & the fathers so expound it) let that be examined otherwise. It is a common fault vvith you and intolerable, by your translation to abridge the sense of the holy Ghost to one particular vnderstāding, and to defeate the exposition of so many fathers, that expōd it in an other sense and signification. As is plaine in this example also folovving.

2 The Apostle (1 Cor. 15, 10.) saith thus: ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί.  
*I, laboured more abundantly then al they: yet not I, but the grace of God vvith me. Vvhich may haue this sense, not I, but the grace of God which is vvith me, as S.*  
 Hierom sometime expōdeth it: or this, *not I, but the grace of God vvith laboured vvith me.* & by this later is most euidently signified, that the grace of God and the Apostle, both laboured together, and not only grace, as though the Apostle had done nothing, like vnto a blocke, forced only: but that the grace of God did so concur as the principal agent vvith al his labours, that his free vvil vvrought vvithal. Against vvich truth & most approued interpretatiō of this place, you trāslate according to the former sense only, making it the very text, & so excludīg al other senses and commentaries, as your

Maisters Caluin & Beza taught you, vvho should not haue taught you if you vvere vvise, to doe that vvwhich neither they nor you can iustifie. They reprehend first the vulgar Latin interpreter for neglecting the Greeke article, and secondly them that by occasiō thereof, would by this place proue free vvil. by vvwhich their cōmentarie they do plainly declare their intent and purpose in their translation, to be directly against free vvil.

ἡ χάρις ἡ  
σωτηρία.

3 But concerning the Greeke article omitted in translation, if they vvere but Grammarians in both tongues, they might knowv that the Greeke article many times can not be expressed in Latin; and that this is one felicitie & prerogative of the greeke phrase aboue the Latin, to speake more briefly, commodiously, and significantly, by the article. Vvhat neede vve goe to Terence and Homer, as they are vvont? Is not the Scripture ful of such speeches? *Iacobus Zebedai, Iacobus Alphaï, Iudas Iacobi, Maria Cleopha,* and the like. Are nor al these sincerely translated into Latin, though the greeke article be not expressed? Can you expresse the article, but you must adde more then the article, and so adde to the text, as you doe very boldly in such speeches through out the nevv Testament, yea you doe it vvhen there

there is no article in the Greeke: as Io. 5, 36. (witness)  
 and 1 ep. 10. 2, 2. Yea sometime of an here- (sinnes.)  
 tical purpose: as Eph. 3. By *whom* we haue bold- Bib. 1562.  
 nesse and entrance *with* the confidence *which* is by the  
*faith* of him, or, *in* him, as it is in other your bi- No. Test.  
 bles. You say, confidence *which* is by *faith*, as 1580.  
 though there were no confidence by wor-  
 kes: you know the Greeke beareth not  
 that translation, vnles there were an article  
 after, confidence, *which* is not, but you adde  
 it to the text heretically. as also Beza doth.  
 the like (Ro. 8, 2.) and your Geneua En-  
 glish Testamēt after him, for the heresie of  
 imputatiue iustice: as in his Annotations  
 he plainly deduceth, saying confidently,  
*I doubt not but a Greeke article must be vnderstood,* τὸ πρὸς  
 and therefore (forsooth) put into the text ματὸς (πῦ)  
 also. He doth the same in S. Iames 2, v. 20: ἡ πίστις (ἡ).  
 still debating the case in his Annotations  
 vwhy he doth so, and vwhen he hath con-  
 cluded in his fanſie, that this or that is the  
 sense, he putteth it so in the text, and trans-  
 lateth accordingly. No maruel now, if they  
 reprehend the vulgar Latin interpreter for  
 not translating the Greeke article in the  
 place vvhich we began to treat of, vwhen  
 they finde articles lacking in the Greeke  
 text it self, and boldly adde them for their  
 purpose in their translation. Vwhereas the  
 vulgar Latin interpretation is in al these



places so sincere, that it neither addeth nor diminisheth, nor goeth one iote from the Greeke.

non ego, sed  
gratia Dei  
mecum.

4 But you vvil say in the place to the Corinthians, there is a Greeke article, and therefore there you doe vvel to expresse it. I ansvver, first, the article may then be expressed in translation, vwhen there can be but one sense of the same: secondly, that not only it may, but it must be expressed, vwhen vve can not othervvise giue the

ἐκ τῆς τοῦ  
Θεοῦ.

sense of the place, as Mat. 1, 6. *Ex ea qua fuit Vria.* Vwhere you see the vulgar interpreter omitteth it not, but knowveth the force & signification thereof very vvel. mary in the place of S. Paul vvhich vve novv speake of, vwhere the sense is doubtful, & the Latin expresseth the Greeke sufficiētly othervvise, he leaueth it also doubtful and indifferent, not abridging it as you do, saying,

ἢ χάρις ἢ  
σὺν ἐμοί.

the grace of God vvhich is vvith me: nor as Calvin, *gratia qua mihi aderat*: nor as Illyricus, *gratia qua mihi adest.* Vvhich tvvo later are more absurde then yours, because they omit and neglect altogether the force of the prepo-

σὺν ἐμοί.

sition, *cum*, vvhich you expresse saying, *vvith me.* but because you say, *vvhich is vvith me*: you meane heretically as they doe, to take away the Apostles cooperation and labouring together vvith the grace of God, by his free

free vvil: vvwhich is by the article and the preposition most evidently signified.

5 And here I appeale to al that haue skil in Greeke speeches and Phrases, vvwhether the Apostles vvordes in Greeke, sound not thus: I laboured more abundantly then al they: yet not I, but the grace of God (that laboured) vvith me. Vnderstanding not the participle of sum, but of the verbe going before. as in the like case vvhen our Sauour saith, It is not you that speake, but the holy Ghost that speaketh in you. If he had spoken short thus, but the holy Ghost in you, you perhaps vvould translate as you doe here, the holy Ghost WHICH IS IN YOU. but you see the verbe going before is rather repeated, Not you speake, but the holy Ghost THAT SPEAKETH IN YOU. Euen so, Not I laboured, but the grace of God labouring vvith me, or, WHICH LABOURED WITH ME. So praieth the vvise man Sap. 9, 10. Send vvisedom out of thy holy heauens, that she may be vvith me, and labour vvith me as your selues translate. Bib. 1577.

ἐκομίσα:  
οὐκ ἔγω δὲ.  
ἀλλ' ἡ χά-  
ρις τοῦ  
θεοῦ ἡ σὺν  
ἐμοὶ (συγ-  
κομίσασα,  
συνεργη-  
σάντων &c.)  
τὸ πνεῦμα  
τὸ ἐν ὑμῖν.

Et mecum  
laboret.

6 And so the Apostle calleth him self and his felovv preachers, Gods coadiutors, collabourers, or such as labour and vvorke vvith God, vvwhich also you falsely translate, Gods labourers, to take avvay al cooperation, and in some of your Bibles most folishly and pecuifhly, as though you had svorne not to translate the Greeke, Vve together are

θεοῦ συν-  
εργοί, S. Au-  
gustine,  
Cooperarij, &  
2 Cor. 6, 1.  
συνεργή-  
τες δὲ.

Gods

συγκαληρο- Gods labourers. as vvel might you translate  
 νόμοι Χρι- ( Ro. 8, 17 ) that vve together be Christs heires:  
 σού. for that, vvhich the Apostle saith coheires, or  
 ioynt heires vvith him: the phrased and speech (as  
 you know) in Greeke being al one. So doth

Eph. 2. v. 5. Beza most falsely translate, *Vna vnificauit nos  
 per Christum*, for that vvhich is plaine in the  
 greeke, *He hath quickened vs together vvith Christ*,

The English  
 translators  
 are ashamed  
 of their  
 Maister.

Vvhere the English Bezites leaue also the  
 greeke, and folovv our vulgar Latin trans-  
 lation rather then Beza, vvho goeth so  
 vvide from the greeke, that for shame they  
 dare not folovv him. Fie vpon such hypo-  
 crisie & pretended honour of god, that you  
 vvil not speake in the same termes that the  
 holy Scripture speaketh, but rather vvil  
 teach the holy ghost hovv to speake, in not  
 translating as he speaketh. As though these  
 phrases of Scripture, men are gods coadiu-  
 tors, covvorkers with his grace, raised vvith  
 Christ, coheirs vvith him, compartakers  
 of glorie vvith him, vv ere al spoken to the  
 dishonour of god and Christ, & as though  
 these being the speeches of the holy ghost  
 him self, needed your reformation in your  
 English trāslatiōs. Otherwise if you meane  
 vvel, and vvould say as vve say, that what-  
 soeuer good vve doe, vve doe it by gods  
 grace, and yet vvorke the same by our free  
 wil together vvith gods grace as the mouer  
 and



and helper and director of our vvil: vvhy do you not translate in the foresaid place of S. Paul accordingly?

7 You say morcouer in some of your Bi- Bib. 1562.  
bles thus: *soliet it not then in a mā's vvill or running, ου θέλοντος,*  
*but in the mercie of God. V whatsoeuer you meane, τρέχοντος,*  
you knowv this translation is very dissolute *αλλ' ελε-*  
and vvide from the Apostles vvordes, and *ούτος.*  
not true in sence. for saluation is in vvilling  
and running: according to that famous Aug. Serm.  
saying of S. Augustine, *He that made thee vvith-* 15 de verb.  
*out thee, vvil not iustifie thee vvithout thee: that is,* Apostoli.  
against thy vvil, or, vnles thou be vvilling.  
and the Apostle saith, *No man is crownded, vnles* 2 Timoth. 2.  
*he fight lawfully.* and againe, *So runne* T H A T 1 Cor. 9.  
Y O U M A Y obtaine. and againe, *The doers of the Law* Rom. 2.  
*shal be iustified.* And our Sauour, *If thou vvilt enter* Mat. 19.  
*into life, keepe the commaundements.* Vve see then  
that it is in vvilling, and running, & doing:  
but to vvil, or runne, or doe, are not of  
man, but of gods mercie. and so the Apo-  
stle speaketh, *It is not of the vviller, nor runner, but*  
*of God that bath mercie.* And it is much to be mar-  
ueled, vvhy you said not, *It lieth not in the vvil-*  
*ler, nor in the runner: vvhich is neere to the*  
*Apostles vvordes, but so far of, in a mans vvill*  
*and running.*

8 Againe, touching cōtinencie & the chaste  
single life, you translate thus: *Al men can not ου πάντες*  
*receiue this saying.* Mat. 19. v. 11. *Nowv you vvot* χωρούσι.  
vvil,

Maruelous  
strang trans-  
lation.

De grat. &  
lib. arb. c. 4.

ἰ δυνατό-  
τες χωρεῖν,  
χωρεῖτω.

vvel, that our Sauour saith not, *Al men can*  
not, but, *al men doe not* receiue it: and that ther-  
fore, (as S. Augustine saith) because al vvil  
not. But when our Sauour aftervvard saith,  
*He that CAN receiue it, let him receiue it:* he addeth  
an other Greeke vvord to expresse that  
sense. vvhereas by your fond translation  
he might haue said, ὁ χωρῶν χωρεῖτω. and  
againe by your translation, you should  
translate these his later vvordes thus: *He*  
*that can or is able to receiue it, let him be able to receiue it.*  
For so you translate χωρεῖν before, as though  
it vv ere al one vvith δύνασθαι χωρεῖν. Do you  
not see your follie, & fallshod, & boldnes,  
to make the reader belecue that our Sau-  
our should say, Euery man can not liue  
chast, it is impossible for them, and therefore  
no man should vovv chastitie, because he  
knowveth not vvwhether he can liue so or  
no?

BILL. 1579.

9 Againe in some of your Bibles ( Gen.  
4. v. 7. ) where god saith plainly, that Cain  
should receiue according as he did vvel or  
cuil, because sinne vv as subiect vnto him,  
and he had the rule and dominion thereof,  
euidently declaring his free vvill: you trans-  
late it thus, *If thou doest vvel, shalt thou not be ac-*  
*cepted? and if thou doest not vvel, sinne lieth at the doore:*  
*and also vnto thee HIS desire shal be subiect, and thou*  
*shalt rule ouer HIM.* By vv which relatives false-  
ly put in the masculine gender, you, ex-  
clude

clude the true antecedent sinne, and referre them to Abel Cains brother. as though god had said, not that sinne should be in his dominio or subiect vnto him, but his brother Abel. But that this is most false and absurd, vve proue many vvaies. First S. Augustine saith directly the contrarie: *Tu dominaberis illius: nunquid Fratris? absit. cuius igitur nisi peccati.* Thou shalt rule (saith he) ouer vvhath? Ouer thy brother? Not so. ouer vvhath then but sinne? S. Hierom also explicateth this place thus: *Because thou hast free vwill, I vvarne thee that sinne haue not dominion ouer thee, but thou ouer sinne.* Moreouer the text it self, if nothing els, is sufficient to conuince this absurditie. For vvhether this vvord, sinne, goeth immediatly before in the same sentence, and not one vvord of Abel his brother in that speache of god to Cain, howv is it possible, or vvhath coherence can there be in saying as you translate, *sinne lieth at the doore, and thou shalt haue dominion ouer him, that is, thy brother.* but if vve say thus, *sinne lieth at the doore, and thou shalt haue dominion thereof:* it hath this direct & plaine sense, If thou doest ill, sinne lieth at the doore ready to condemne thee, because it is in thee to ouer-rule it.

Li. 15. c. 7. de Ciuit. Del.

Quest. Heb. in Genes.

10 Novv if against the coherence of the text, and exposition of the holy Doctors and of the vvhole Church of god, you pretend



tend the Hebrue grammar forsooth, as not  
 being such construction: not to trouble  
 the common reader that can not iudge of  
 these things, and yet fully to satisfie euery  
 man euen of common vnderstanding, vve  
 request here the Aduersaries them selues to  
 tel vs truely according to their knowvledge  
 and skill, vvwhether the Hebrue constru-  
 ction or point of grammar be not al one in  
 these vvordes, *sinne* **LIETH** at the doore: & in  
 these, the desire **THER OF** shal be subiect to thee, &  
 thou shalt rule ouer **IT**. If they say (as they must  
 needes) that the Hebrue construction or  
 Syntaxis is al one, then vvil it folovv that  
 the Hebrue beareth the one as vvell as the  
 other: & therfore vvhen the self same trans-  
 lation of theirs maketh no scruple of gram-  
 mar in the former, but translate as vve doe,  
*sinne* **lieth at the doore**: a blinde man may see  
 that in the later vvordes also, the Hebrue is  
 but a foolish pretence, and that the true  
 cause of translating them othervvise, proce-  
 deth of an heretical humor, to obscure and  
 deface this so plaine and euident Scripture  
 for mans free vvill.

II And as for the Hebrue grammar in  
 this point, vvhere it not for troubling the  
 reader, vve could tel them that the vvord,  
*sinne*, in Hebrue is not here of the sceminine  
 gender (as they suppose) but of the mascu-  
 line

line. so saith S. Hierom expressly vpon this place, vvhich had as much knowvledge in the Hebrue tongue as al these nevv Doctōrs. Aben Ezra also the great Rabbinē, in his Hebrue commētaries vpon this text, saith, it is a mere forgerie and fiction to referre the masculine relative othervvise then to the vvord, *sinne*: vvhich, though els vvhere it be the feminine gender, yet here it is a masculine, according to that rule of the Grammarians, that the doubtful gender must be discerned by the verbe, adiectiue, pronovvne, or participle ioyned vvith the same: as the said Hebrue doctōr doth in the vvord, *paradise*, Gen. 2. vvich there by the pronovvnes he pronounceth to be a feminine, though els vvhere a masculine. Lastly, if the vvord, *sinne*, vvhere here and alvvayes onely a feminine, & neuer a masculine: yet they haue litle skil in the Hebrue tongue, that thinke it strange to matche masculines and feminines together in very good and grammatical constructiō. Vvherof they may see a vvhole chapter in Sanctes Pagninus vvith this title, *Femineæ masculinis iuncta*. that is, Feminines ioyned vvith masculines.

q. Hebr. in  
Genes.

Quinquar-  
boreus.

12 Novv for the last refuge, if they vvill say al this needed not, because in other their bibles it is as vve vvould haue it: vve  
tel

tel them, they must iustifie and make good al their translations, because the people readeth al, and is abused by al, and al come forth vvith priuiledge, printed by the Q. printer &c. If they vvil not, let them confesse the faultes, and call them *in*, and tell vs vvvhich translation or trāslation they vvill stand vnto. In the meane time they must be content to heare of al indifferently, as there shal be cause and occasion to touche them.

No. Test.  
1580.

•ΥΤΩΝ Η-  
ΜΩΝ ΑΔΕ-  
ΥΩΝ.

Luc. 10.

Vvhitakers  
Pag. 18.

13 Againe they translate in some of their Bibles against free vvill, thus, *christ, vvhen vve vvere yet OF NO STRENGTH, died for the vngodly*. Ro. 5. v. 6. The Apostles vvord doth not signifie that vve had no strenght, but that vve vvere vveake, feeble, infirme. Man vvvas vvounded in free vvil by the sinne of Adam (as he that in the Gospel vvvent dovvne from Hierusalem to Iericho, which is a parable of this thing) he vvvas not slaine altogether. but I stand not here, or in any place to dispute the controuersie, that is done els vvhere. This onely I say, because \*they falsely hold that free vvill vvvas altogether lost by Adams sinne, therefore they translate accordingly, *Vvhen vve had no strength*. But the Greeke vvord is vvcl knovven both in profane authors and Ecclesiastical, and specially in the nev Testamēt it self, through



through out, to signifie nothing els, but, vveake, feeble, sicke, infirme. looke me through the new Testamēt, vvhersoeuer, infirmitie, feeblenes, languishing, and the like are spoken of, there is found this Greeke vvord to expresse it. Vvhat Grecian knowveth not (be he but simply acquainted vvith phrascs and nature of vvordes) vvhat ἀδυνάμειν, and ἀδυνάμεις ἔχειν, doe signifie. Vvhen the Apostle saith, *Quis infirmatur, & ego non vvoror?* *2 Cor. 11, 29* *Vvho is vveake and infirme, and I am not much greiued?* shal vve translate, *vvhho is of no strength, &c.* or let them giue vs an instance, vvhere it is certaine that this vvord must needes signifie, *of no strength*. Vvil they pretend the etymologie of the vvord? a ridiculous and absurd euasion. vve aske them of ῥῶμιν, a vvord of the very same significatiō, vvwhich being compounded in like maner as the other, vvhat doth it signifie? any thing els but infirmitie and feeblenes? Yea it is so far from signifying, *no strength*, that the greatest Grecians say, it is not spoken proprely of him that for vveakenes keepeth his bedde, vvwhich is νοσῆιν, but of him that is il disposed and distempered in body. Yet the etymologie is al one vvith that vvord vvwhich these men vvil haue to signifie him that hath no strength. And if they vvil needes vrge the etymologie, vve tel them, that ἀδυνάμειν & ῥῶμιν

Multi inter vos infirmi sūt &c.  
1 Cor. 11. v.  
32.  
Cum infirmior, tum potens sum.  
2 Cor. 12. v.  
10. & alibi.

Lexicon magnū Basil.  
lex.

ἀδύνη πῦ  
καχεκτον  
τος τῆς σώ  
ματι.

M signifie

pag. 209.

signifie, *robur*, that is, great strength such as is in the strongest and stoutest champions. and so the etymologie may take place, to signifie a man of no great strength, not, of no strength. But M. Vvhitaker putteth vs in good hope, they vwill not stand vpon etymologies.

Beza in An-  
not. Ro. 2,  
27.

Mādata eius  
grauia non  
sunt, αἱ ἐν-  
τολὰὶ βα-  
ρύναι οὐκ  
εἰσὶ.

14 Vvhen they haue bereaued and spoiled a man of his free vvill, & left him vvithout al strength, they goe so far in this point, that they say, the regenerate them selues haue not free vvil and abilitie, no not by and vvith the grace of God, to keepe the commaundements. To this purpose they translate (Io. 5, 3) thus: *His commaundements are not greuous*. rather then thus, *His commaundements are not heauie*. for in saying, *they are not heauie*, it would folovv, they might be kept & obserued: but in saying, *they are not greuous*, that may be true, were they neuer so heauie or impossible, through patience. As vvhen a man can not doe as he vvould, yet it greeueth him not, being patient and vvise, because he is content to doe as he can, and is able. Therefore doe they choose to translate, that the commaundements are not greuous, vvhere the Apostle saith rather, they are not heauie. much more agreably to our Sauiours vvordes, *My burden is light*: and to the vvordes of god by Moyfes, Deu. 30. *This com-*  
*maunde.*

maundement which I commaund thee this day, is not  
 about thee (that is, beyond thy reache) but the  
 word is very neere thee, in thy mouth and in thy hart,  
 that thou maiest doe it: and to the cōmon signifi-  
 cation of the Greeke word, which is,  
 heauie. Beza would say somevvhat in his  
 commentarie, howv the commaundements  
 are heauie or light, but his conclusion is a-  
 gainst free vvill, and that there can be no  
 perfection in this life, inueighing against  
 them that would proue it out of this place:  
 which is as much to say (but he is ashamed  
 to speake plainely) that vve can not keepe  
 the cōmaundements: vvhich the holy Do-  
 ctors haue long since condemned & abhor-  
 red as most absurd, that God should com-  
 maūd that, vnder paine of dānation, which  
 is impossible to be done.

15 Thus hauing taken avvay free vvill to  
 doe good, and possibilitie to keepe the cō-  
 maundements, and al merite or valure and  
 efficacie of good vvorkes, their next con-  
 clusion is, that vve haue no true iustice or  
 righteousness in vs, but an imputatiue ius-  
 tice, that is, Christs iustice imputed to vs, be-  
 vve neuer so foule and filthie in our soules,  
 so that vve belecue only, and by faith ap-  
 prehend Christs iustice. For this purpose  
 they corrupt the Scriptures in their English  
 bibles, thus.

οὐκ ὑπέρβου-  
 ρος ἐστίν.

לא

נפלא

ממך

Capus.



## CHAP XI.

Heretical translation for IMPUTATIVE  
IUSTICE, against true inher-  
ent iustice.

I



N E place might suffice, in steede  
of many, vvhether Beza doth pro-  
test, that his adding or alteration  
of the text, is, specially against

Annot. in  
Rom. 5, 18.

the execrable error of inherent iustice, vvhich (he  
saith) is to be auoided as nothing more.  
His false translation, thus our English Be-  
zites and Calvinists folovv in their Bibles.

Rom. 5.

Likevvise then as by the offense of one, the fault came  
on al men to condemnation: so by the iustifying of one,  
the benefite abounded, toward al men to the ius-  
tification of life. Vvhere there are added to the  
text of the Apostle, sixe vvordes: and the  
same so vvilfully and voluntarily, that by  
the three first, they make the Apostle say,  
sinne came on al men by Adam, and they  
vvere made sinners in deede: by the three  
later, they make him say, not that iustice or  
righteousnes came likevvise on al men by  
Christ, to make them iust in deede, but that  
the benefite of Christs iustice abounded  
towards them, as being imputed forsooth  
vnto them. Vvhereas, if they Would needes  
adde to the text (vvhich yet is intolerable,  
so much, and in so doubtful a case) they  
should

should at the least haue made the case equal, as the Apostle him self teacheth them to doe, in the very next sentence, saying thus, For as by one mans disobedience many were made sinners, so by the obedience of one shal many also be made righteous. so they translate, rather then, *be made iust*. For they are the lothest men in the vworld to say that vve are made iust, for feare of iustice inherent in vs, though the Scripture be neuer so plaine. as here vve see the Apostle maketh the case like, that vve are made iust by Christ, as vve were made sinners by Adam.

2 And it is a vworld to see, hovv Beza shifeth from one significatiō of the vvord *iustified*, or, *made iust*, to an other. Sometime to be iustified, is to be pronouced quitte from al sinne, or declared iust before Gods iudgement seate: & so he trāslateth it in the text Act. 13. v. 39. and as though his guilty conscience were afraid of a blowv, he saith he fleeth not the terme of iustifying or iustification, because he vseth it in other places. He doth so in deede, but then his commentarie supplieth the turne: as Ro. 2. v. 13. Not the hearers of the Law are **RIGHTEOVS** before God (so they delight to trāslate, rather then, **IUST** before God) but the doers of the Law shal be **IUSTIFIED**. that is (saith Beza) shal be pronounced *iust*. The Apostle must needs say by

δικαιοβή-  
ται. absoluti.  
δικαιοῦσιν  
absoluitur.

Iusti pronū-  
tiabuntur.

the coherence and consequence of his vvordes, not the hearers are iust, but the doers that be iust or iustified. Beza vvill in no case haue it so, but either in text or commentarie make the Apostle say as him self imagineth. Yet in an other place he protesteth very solemnly, that to be iustified, is not, to be pronounced or accounted iust, but rather to be iust in deede: and that, he proueth out of S. Paul, Ro. 5.v.19. vvho maketh it al one, *to be iustified, & , to be made iust.* and againe by this reason, that it should be manifestly repugnant to Gods iustice, to account him for iust, that is not iust, and therfore that mā in deede is made iust. Thus Beza. Vvould you not thinke, he vvere come to be of our opinion? but he reuolteth againe, & interpreteth al these goodly vvordes in his old sence, saying, *Not that any qualitie is inwardly giuen vnto vs, of vvhich vve are named iust: but because the iustice of Christ is imputed to vs by faith freely.* By faith then at the least vve are truely iustified. Not so neither, but faith (saith he) is an instrument vvherevvith vve apprehend Christ our iustice. So that vve haue no more iustice in vs, then vve haue glorie: for glorie also vve apprehend by faith.

Annot. Ro.  
3.v.20.

δικαιοσύνη  
δικαίον κα-  
θίσταται.

Non quasi  
nobis inda-  
tur qualitas.

Annot. in  
Ro. 4.v.2.

pro iustitia.  
εἰς δικαιο-  
σύνην.

3 For this purpose both he and the English Bibles translate thus: *Abraham beleened God, and it vvvas reputed to him FOR IUSTICE* Ro. 4.



Ro. 4. v. 3. & 9. Vwhere he interpreteth, for  
*ius*tice, to be nothing els but, in the *scede & place* Vice & loco  
of *ius*tice: so also taking avway true inherent  
iustice euen from Abraham him self. But to  
admit their translation ( vvhich notvvith-  
standing in their sense is most false) must it  
needes signifie, not true inherent iustice, be-  
cause the Scripture saith, it vvas reputed for  
iustice? Doe such speeches import, that it is  
not so in deede, but is onely reputed so?  
Then if vve say, This shal be reputed to  
thee for sinne: for a great benefite, and so  
forth: it should signifie, it is no sinne in  
deede, nor great benefite. But let them call  
to minde, that the Scripture vseth to speake  
of sinne & of iustice alike. *It shal be sinne in thee,*  
or, *vnto thee,* as they translate Bibl. 1577: or  
as S. Hierom translateth, *It shal be reputed to thee*  
*for sinne:* Deut. c. 23 & 24. and (as them selues  
translate) *it shal be righteousness vnto thee, before the*  
*Lord thy God.* & againe Deut. c. 6. *This shal be our righ-*  
*teousnes before the Lord our God, if vve keepe al the com-*  
*maundements, as he hath commaunded vs.* If then iu-  
stice only be reputed, sinne also is only re-  
puted: if sinne be in vs in deede, iustice is  
in vs in deede.

Reputabitur  
tibi in pec-  
catum.

הִיָּה לְךָ

חַטָּא

"ἵσται ἐν ᾧ  
ἀμαρτία.

צְדָקָה

תְּהִיָּה

לְךָ

4 Againe the Greeke fathers make it  
plaine, that to be reputed vnto iustice, is to be true  
iustice in deede, interpreting S. Paules  
vvordes in Greeke, thus: *Abraham obtained in-*  
*stine,*

Oecum. in  
caren. Pho-  
tius.

δικαιοσύ-  
νην ἔειπε.

M. iiii sine,

ἵστω γὰρ *justice, Abraham vvas iustified.* for that is, say they,  
 ἐστὶ πρὸς ἐλο- *is vvas reputed him to iustice.* Doth not S. Iames  
 ἡδοθη αὐτῷ *say the like, (c. 2. v. 23) testifying, that in*  
 εἰς δικαιο- *that Abraham vvas iustified by faith and*  
 σωτηρίαν. 78- *vworkes, the Scripture vvas fulfilled, that*  
 πρὸς γ, ὅτι *saith, It vvas reputed him to iustice? Gen. 15. v. 6.*  
 ἐδικαιώθη. *In vvwhich vvordes of Genesis, vvhere these*  
*vvordes vvwere first vvritten by Moyles, in*  
*the Hebrue there is not, for iustice, or, in steede*  
*of iustice, (vvwhich Beza pleadeth vpon, by the*  
 יְהוָה *Hebrue phrase) but thus, He (God) reputed is*  
 לו *vnto him, iustice. though here also the Englif*  
 צדקה *Bibles adde, for. vvwhich, precisely transla-*  
*ting the Hebrue they should not doe, spe-*  
*cially vvhen they meane it vvas so counted*  
*or reputed for iustice, that it was not iustice*  
*in deede.*

5 But as for either the Hebrue or Greeke  
 vvord, that is here vsed, to *repute* or *account*,  
 they are then vsed, vvhen it must needes  
 signifie, that the thing is so in deede, and  
 nor onely so reputed. as, Psal. 118. octonario  
 SAMEC. *I haue reputed or accounted al the sinners of*  
*the earth, preuaricators or transgressors. preuaricantes*

ἐλογισάμενοι *reputauit.* So did the Septuaginta take the  
 אָבִי *Hebrue vvord and reade it. And S. Paul,*  
 אֲנִי *So let a man repute or account vs as the Ministers of Christ.*  
 ἡμᾶς λογι- *Let them goe now & say, that neither they,*  
 ζέσω. *vveresinners in deede, nor these, Christs*  
 1 Cor. 4. *ministers in deede, because they vvwere re-*  
*puted for such. let them say the children of*  
 the

the promis were not the seede of Abraham, λογίζεσθαι  
because the Apostle saith, Ro. 9. v. 8. they εἰς σπέρμα  
are reputed for the seede. But howsoever it be, the  
Protestants vvill haue it so to be taken, at the  
least in the matter of iustification.

6 Againe, vvhere S. Paul saith, 2 Cor. 5.  
That vve might be made the iustice of God in him:  
they in their first translations, intolerably  
corrupt it thus. That vve by his meanes should be  
that righteousness, vvhich BEFORE GOD IS  
ALLOWED. Who taught them to trāslate  
so dissolutely, Iustitia Dei, the righteousness vvhich  
before God is allowed? did not their errour and  
heresie, vvhich is, that God reputeth and  
accounteth vs for iust, though vve be in  
deede most foule sinners, and that our iu-  
stice being none at al in vs, yet is allowed  
and accepted before him for iustice and  
righteousnes?

7 Againe to this purpose: they make S. Eph. v. 6.  
Paul say that God hath made vs accepted, or freely  
accepted in his beloued sonne as they make  
the Angel in S. Luke say to our Lady, Haile  
freely beloued: to take avvay al grace inherent ἐχαρίωσι.  
& residēt in the B. Virgin, or in vs: vvhereas  
the Apostles vvord signifieth, that vve are  
truely made gracious or grateful & accepta-  
ble, that is to say, that our soul is invvardly  
endued & beautified vvith grace & the ver-  
tues proceeding thereof, & consequently is  
holy in deede before the sight of God, & not  
only



only so accepted or reputed, as they imagine. If they know not the true signification of the Greeke word, & if their heresie will suffer them to learne it, let them heare S. Chrysostom not only a famous Greeke Doctor, but an excellent interpreter of all S. Pauls epistles: vvho in this place putteth such force and significancie in the Greeke word, that he saith thus by an allusion and distinction of vvordes: *He said not, VVHICH HE FREELY GAVE VS, but, WHEREIN HE MADE VS GRATEFUL, that is, not onely deliuered vs from sinnes, but also made vs beloued and amiable, made our soule beautiful, grateful, such as the Angels and Archangels are desirous to see, and such as him self is in loue vvithal, according to that in the Psalme, THE KING SHAL DESIRE, or BE IN LOVE WITH THY BEAVTIE.* So S. Chrysostom & after him Theophylacte, vvho vvith many more vvordes & similitudes explicate this greeke word and this making of the soule gracious and beautiful inwardly, truly, and inherently.

8 And I vvould gladly know of the Aduersaries, if the like Greeke vvordes be not of that forme and nature, to signifie so much as, *to make vvorthy, to make meete*: and vvwhether he vvhom god maketh vvorthie, or meete, or grateful, iust, and holy, be not so in very deede, but by acceptation only. *if not in deede, then god maketh him no better*

better then he vvas before, but only accepteth him for better: if he be so in deede, then the Apostles vvord signifieth not, to make accepted, but to make such an one as being by Gods grace sanctified and iustified, is vvorthie to be accepted, for such puritie, vertue, and iustice as is in him.

9 Againe, for this purpose ( Dan. 6, 22.) ἐνθ' ὅτι ἐν-  
they vvil not translate according to Chal. πέθι ἐν  
dee, Greeke, and Latin, *Iustice vvas found in me.* ἐμοί.  
but they alter it thus, *My iustice vvas found out.* וְכִנּוּהִי  
& other of them, *My vnguiltinesse vvas found out.* הַכַּחַת  
to dravv it from inherent iustice, vvich  
vvas in Daniel. לִי.

10 Againe, it must needes be a spot of the same infection, that they translate thus, *As David DESCRIBETH the blessednes of the man* λέγει τὸν  
*vnto vvhom God imputeth righteousness.* Ro. 4, 6. as μακαρισ-  
though imputed righteoutnes vvare the de- μόν του ἀν-  
scription of blessednes. They knowv the θρώπου.  
Greeke doth not signifie, *to describe.* I vvould  
once see them precise in folovving the  
Greeke and the Hebrue. if not, vve must  
looke to their fingers.

## CHAP. XII.

Heretical translation for SPECIAL FAITH,  
vaine securitie, and ONLY FAITH.

R L

**A**L other meanes of saluation being thus taken avway, their only & extreme refuge is, Only faith, and the same, not the Christian faith of the articles of the Creede and such like, but a special faith and confidence, whereby euery man must assuredly belecue, that him self is the sonne of God, and one of the elect and predestinate to saluation. If he be not by faith as sure of this as of Christs Incarnation, he shal neuer be saued.

2 For this heresie, they force the Greeke to expresse the very vvord of assurance and certaintie, thus: *Let vs dravv nigh vvith a true hart*, IN ASSVRANCE OF FAITH. Heb. 10. v. 22. *ἐν πληροφορίᾳ* and Beza, *certa persuasione fidei*, that is, *vvith a certaine and assured persuasion of faith*: interpreting him self more at large in an other place, that he meaneth thereby such a persuasion and so effectual, as by vvwhich vve knowv assuredly vvithout al doubt, that nothing can separate vs from God. Vvhich their heretical meaning maketh their translation the lesse tolerable, because they neither expresse the Greeke precisely, nor intend the true sense of the Apostle. they expresse not the Greeke, vvwhich signifieth properly the fulnes and complement of any thing, and therfore the Apostle ioyneth it sometime vvith

Annot. in  
1 Luc. v. 7.



vwith faith, els vwhere (Hebr. 6. v. 11.) vwith hope, vwith knowvledge, or (2 Col. 2. v. 2.) vnderstanding, to signifie the fulnes of al three, as the vulgar Latin interpreter most sincerely (b Ro. 4. v. 21.) alvvaies translateth it: and to Timothee, (c 2 Tim. 4.) he vseth it to signifie the ful accomplishment and execution of his ministerie in euery point. Where a man may vvonder that Beza to mainteine his conceiued signification of this vvord, translateth here also accordingly, thus: *Ministerij tui plenam fidem facito*: but their more currant church English Bibles are content to say vwith the vulgar Latin interpreter, *fulfil thine office to the utmost*. and the Greeke fathers do finde no other interpretation. Thus, vvhen the Greeke signifieth fulnes of faith, rather then assurance or certaine perswasion, they translate not the Greeke precisely. Againe in the sense they erre much more, applying the foresaid wordes to the certaine and assured faith that euery man ought to haue (as they say) of his ovvne saluation. Vvhence the Greeke fathers expound it of the ful and assured faith that euery faithful man must haue of al such things in heauen as he seeth not, namely that Christ is ascended thither, &c. adding further and prouing out of the Apostles vvordes next folovving, that the

Protest.

πληροφο-  
ρίαν τῆς  
ἐλπίδος.  
α πληροφο-  
ρίας τῆς  
σωτέσεως.  
β πληροφο-  
ρηθεῖς, Ple-  
nissime sciēs.  
γ πληροφο-  
ρηθῶ.  
δ Ministerium  
tuum imple.  
An. 1577.  
an. 1562.

Ignat. Ep.  
Smyrn.  
Εκκλησία  
θεοῦ πεί-  
θως πεπλή-  
ροφορημέ-  
νη ἐν πίστι  
καὶ ἀγάπῃ.  
ἐν πληροφο-  
ρίᾳ πίστεως.  
Chrys. The-  
odoret.  
Theophyl.  
vpon. Ro. 10.

Chryso. ho. 19. in c. 10. ad Hebr. Protestants \* only faith is not sufficient, be it neuer so special or assured.

3 Yet do these termes please them exceedingly, in so much that for the chosen gift of faith, Sap. 3, 14. they translate, THE SPECIAL gift of faith: and Ro. 8, 38. I am sure, that nothing can separate vs from the loue of God. as though the Apostle vvere certaine and assured not only of his ovvne saluation, but of other mens. For to this sense they do so

translate here, vvhether in \* other places out of cōtrouersie, they translate the same vvord as they should do, I am persuaded. they are persuaded &c. For vvho knowveth not that πείθομαι importeth onely a probable persuasion? They vvil say that, I am sure, and I am persuaded, is al one. Being vvell meant, they may in deede signifie alike, as the vulgar Latin interpreter doth commonly translate it, but in this place of controuersie, vvwhether the Apostle vvere sure of his saluation or no, vvwhich you say he vvas, yea vvithout reuelation, vve say he vvas not: here vvhy vvould you translate, I am sure, & not as in other places, I am persuaded, but in fauour of your errour, by insinuating the termes of sure, & assurance, and such like: as elvvhere you neglect the termes of iust and iustification. In vvwhich your secrete things of dishonesties and craftines (as the Apostle calleth it)

Luc. 20, 6.  
Ro. 15, 14.  
Hebr. 6, 9.

2 Cor. 4.

it) vve can not alvvaies vse demōstrations to cōvince you: but yet euen in these things vve talke vvith your conscience, and leaue the consideration thereof to the vvise reader.

4 You hold also in this kinde of contro- uersie, that a man must assure him self that his sinnes be forgien. but in the booke of Ecclesiasticus c. 5. v 5. vve reade thus, *Of thy sinne for- giuen, be not vvithout feare.* or (as it is in the Greeke) *Of forgiuenes and propitiation be not vvithout feare, to heape sinne vpon sinnes.* Vvhich you translate falsely thus: *Because thy sinne is forgien thee, be not therfore vvithout feare.* Is that *πει' ἐξιλασμοῦ*, because thy sinne is forgien thee? You knowv it is not. but that vve should be afraid of the very forgiuenes thereof, whether our sinne be forgien or no, or rather, vvwhether our sinne shal be forgien or no, if vve heape one sinne vpon an other. Vvhich seemeth to be the truest sense of the place, by the vvordes folovving. as though he should say, *Be not bold vpon forgiuenesse to heape sinne vpon sinne, as though God vvil easily forgiue & c.*

*πει' ἐξι-  
λασμοῦ μὴ  
ἄφοδος γί-  
νου, ὡς εἰ-  
θεῖναι ἀ-  
μαρτίαν  
ἐφ' ἀμαρ-  
τίας.*

5 I touched before vpon an other occa- sion, hovv you adde to the text, making the Apostle say thus, Eph. 3. *By vvhom vve haue bold- nes and entrance vvith THE CONFIDENCE* WHICH is by the faith of him or (as in an other bible

Bib. 1562,



Bib. 1577. Bible, vvhich is al one) in the confidence by faith  
 ἐν πεποιθῆ- of him. The learned and skilful among you  
 σε, διὰ τῆς in the Greeke tongue, know that this trans-  
 πιστεως ἀν- lation is false for tivo causes. the one is,  
 τοῦ.

because the Greeke in that case should be  
 thus, ἐν τῇ πεποιθῆσει τῇ διὰ τῆς πιστεως ἀντι- an  
 other cause is, the point after πεποιθῆσει. so  
 that the very simple and sincere translation  
 is this, vve haue affiance and accesse vwith confidence,  
 by the faith of him. euen as els where it is said, we

1 Io. 3. haue confidence, if our hart reprehend vs  
 not: vve haue confidence by keeping the  
 commaundements, by tribulations and af-  
 flictions and al good vvorkes. hope also  
 giueth vs great confidence. Against al  
 vvhich, your translation is preiudicial, li-  
 miring & defining our confidence to vvard  
 God, to be faith, as though vve had no con-  
 fidence by vvorkes, or othervvise.

6 For this confidence by faith onely, Beza  
 translateth so vvilfully and peruersely, that  
 either you vvere ashamed to folovv him,  
 or you lacked a cōmodious English vvord  
 correspondent to his Latin. If I haue al faith  
 (saith the Apostle) and haue not charitie, I am

πᾶσαν πί- nothing. totam fidem, (saith Beza) I had rather  
 σιν. translate, then, omnem fidem, because the Apostle  
 1 Cor. 13. meaneth not al kinde of faith, to vvit, the faith that iusti-  
 Annot. in fiesh: but he meaneth that if a man haue the  
 No. Test. faith of Christs omnipotencie, or of any  
 1556. other

other article of the Creede, or of al vvholy and entierly and perfectly, that is nothing vvithout charitie. This is Bezas *tota fides*, *vvhole faith*, thinking by this translation to exempt from the Apostles vvordes their special iustifying faith, & vvrestling to that purpose in his annotations against Pighius & other Catholike Doctors. Whereas euery man of smal skill may see, that the Apostle nameth al faith, as he doth al knowledge & al mysteries: comprehēding al sortes of the one & of the other: al kind of knowvledge, al kinde of mysteries, al faith vvhatsoever, Christian, Catholike, historical, or special, vvvhich rvo later, are Heretical termes nevvly deuised.

πάντων τῶν  
γνώσεων.  
πάντα μυσ-  
τήρια.  
πάντων τῶν  
πίστεων.

7 And I vvould haue any of the Bezites giue me a sufficient reason, vvhy he translated, *totam fidem*, and not alſo, *totam scientiam*. vndoubtedly there is no cause, but the heresie of special and onely faith. And againe, vvhy he translateth Iaco. 2, 22. *Thou seest, that faith vvas* (administra) *a helper of his vvorkes*: and expoundeth it thus, *faith vvas an efficient cause and fruiteful of good vvorkes*. Whereas the Apostles vvordes be plaine, that *faith vvrought together vvith his vvorkes*, yea and that his faith vvas by vvorkes made perfecte. This is impudent handling of Scripture, to make vvorkes the fruite only and effect of faith, vvvhich is your heresie.

συνήργει.  
ἐπ' ἐλελεῖσθαι.

N 8 Vvhich

8 Vvhich heresie also must needs be the cause, that, to suppress the excellencie of charitie (which the Apostle giueth it aboue faith or any other gift vvhathoeuer, in these vvordes, *And yet I shew you a more excellent vway* 1 Cor. 12. v. 31.) he in one edition of the new

καὶ ἐν καὶ  
ὑπερβολὴν  
ἰσὺν ὑμῶν  
δείκνυμι.

Testament (in the yere 1556.) translateth thus, *Behold moreouer also I shew you a vway most diligently.* Vvhat cold stufte is this, and how impertinent? In an other edition (an. 1565.) he mended it thus: *And besides I shew you a vway to excellencie.* In neither of both expressing the comparifon of preeminence & excellencie that charitie hath in the Apostles vvordes, and in al the chapter folovving. Vvherein you did wel (for your credite) not to folow him (no not your Bezites them selues) but to translate after our vulgar Latin interpreter, as it hath alwaies been read and vnderstood in the Church.

9 Luther vvas so impudent in this case, that, because the Apostle spake not plaine-ly ynough for only faith, he thrust (only) into the text of his translation, \* as him self vvitnesseth. You durst not hitherto presume so far in this question of only faith though \* in other controuersies you haue done the like, as is shewved in their places. But I vvil aske you a smaller matter, which in vvordes and shewv you may perhaps easily

Luther. to. 2  
fol. 40, edi.  
Wittēb. an.  
1551.  
A. 9, 22.  
Bib. 1577.  
1 Pet. 1, 25.  
2 Par. 36, 8.  
2 Cor. 5, 21.  
1 Pet 2, 13.  
in the Bib.  
1562.



easily answer, but in your conscience there  
 vvil remaine a gnawing vvorme. In so  
 many places of the Gospel, vvhere our Sa-  
 uiour requireth the peoples faith, vvhen he  
 healed them of corporal diseases only, why  
 do you so gladly translate thus, *Thy faith hath*  
*saued thee*: rather then thus, *thy faith hath healed thee,*  
 or, *made thee vvhole*? is it not, by ioyning these  
 vvordes together, to make it sound in En-  
 glish eares, that faith saueth or iustifieth a  
 man? in so much that Beza noteth in the  
 margent thus, *fides saluat*: that is, *faith saueth.*  
 & your Geneva Bibles, in that place vvhere  
 it can not be taken for faith that iustifieth,  
 because it is not the parties faith, but her  
 fathers that Christ required, there also  
 translate thus, *Beleue only, and she shal be saued.*  
 Vvhich translation, though very false and  
 impertinēt for iustifying faith, as you seeme  
 to acknowvledge by translating it other-  
 vvise in your other Bibles: yet in deede you  
 must needes mainteine & hold it for good,  
 whiles you alleage this place for only faith,  
 as is euident in your vvritings.

10 This then you see is a fallacie, vvhen  
 faith only is required to the health of the  
 body, as in many such places (though not  
 in al) there by translation to make it sound  
 a iustifying faith, as though faith only were  
 required to the health of the soule. Whereas

N ij that

Mar. 10, 52.  
 Luc. 18, 42.  
 & c. 8. v. 48.

Luc. 8, 50.

See Goughs  
 sermon and  
 Tomsons  
 answer to  
 the L. Abbot  
 of vvest-  
 mester.

Annot. in  
1 Cor. 13. 2.

Bib. 1577.

that faith vvas of Christs omnipotēcie only  
& povver, vvhich Beza confesseth may be  
in the diuels them selues, and is far from the  
faith that iustifieth. If you say, the Greeke  
signifieth as you translate: it doth so in  
deede, but it signifieth also very commonly  
to be healed corporally, as (by your ovvne  
translation) in these places. Marc. 5. v. 28.  
Marc. 6. v. 36. Luc. 8. v. 36. & v. 51. Where you  
translate, *I shal be vvhole. They vvvere healed. He vvas  
healed. She shal be made vvhole.* And vvhy do you  
here trāsslate so? because you know v, *to be saued,*  
importeth rather an other thing, to vvith,  
saluation of the soule: and therefore vvhen  
faith is ioyned withal, you translate rather,  
*saued,* then *healed* (though the place be meant  
of bodily health only) to insinuate by al  
meanes your iustification by only faith.

## CHAP. XIII.

Heretical translation against PENANCE  
and SATISFACTION.

μετάνοια.  
μετανοεῖν.

**V**PON the heresie of onely faith  
iustifying and sauing a man, fo-  
lovveth the denial of al penāce  
& satisfaction for sinnes. Vvhich  
Beza so abhorreth, (*Annot. in Mat. 3. v. 2.*) that  
he maketh protestation, that he auoideth  
these termes, *Pœnitentia*, and, *Pœnitentiam agere*,  
of purpose: and that he vvill alvvaies vse  
for them in translating the Greeke vvordes  
*resipiscencia*,

*resipiscencia*, and, *resipiscere*. Vvhich he doth obserue perhaps, but that sometimes he is worse then his promise, translating most falsely and heretically for *resipiscencia*, *resipiscetes*: so that your English Bezites them selues are ashamed to translate after him. Vvho otherwise folowv his rule for the most part, translating *resipiscencia*, *amendement of life*: & *resipiscite*, *amend your liues*. & the other English bibles vvhen they translate best, say, *repentance*, & *repent*: but none of them all once haue the vvordes, *penance*, and, *doe penance*. Vvhich in most places is the very true translation, according to the very circumstance of the text, and vse of the Greeke vvord in the Greeke Church, and the auncient Latin translation thereof and al the fathers reading thereof, and their expositions of the same. Vvhich foure pointes I thinke not amis, briefly to proue, that the reader may see the vse and signification of these vvordes, vvwhich they of purpose vvill not expresse, to auoid the termes of, *penance*, and, *doing penance*.

2 First, that the circumstance of the text That *μετανοειν* doth giue it so to signifie, vve read in Saint Mathevv, c. 11. v. 21. If in Tyre and Sidon had been wrought the miracles that haue been wrought in you, they had done penance in hearecloth or sackcloth and asbes long agoe. And in S. Luc. c. 10. v. 13. they had done penance, sitting in sackcloth and asbes. I beseeche

N iij you

Act. 26, 20  
in No. Test-  
an. 1556, and  
in his later  
translation  
1565.

Mat 3.v.8.  
Luc. 3.v.8.

*μετανοειν*,  
Agere poenitentiam.

*μετανοειν* is to  
doe penance.  
*μετενοου*  
an poenitentia  
egissent.



you, these circumstances of sackcloth and ashes adioyned, doe they signifie penance and affliction of the body, or only amēdement of life, as you vvould haue the vvord to signifie? S. Basil saith, in Ps. 29. *Sackcloth maketh for penance. For the fathers in old time sitting in sackcloth and ashes, did penance.* Vnles you vvil translate S. Basil also after your fal hiō, vvhom you can not any vvay translate, but the sēse must needes be, *penāce, & doing penāce.* Againe S. Paul saith, *You vvēre made sorie to penance, or, to repentance, say vvwhich you vvill: and The sorowv vvwhich is according to God, vvorketh penāce, or, repentance vnto saluation.* Is not sorowv and bitter mourning & affliction, partes of penance? Did the incestuous man vvhom S. Paul excommunicated, and aftervvard absolved him because of his exceeding sorowv and teares, for feare lest he might be ouervvhelmed vvith sorowv, did he I say chāge his minde only or amend his life, as you translate the Greeke vvord, and interpret repentance? did he not penance also for his fault, enioyned of the Apostle? vvhen S. Iohn the Baptist saith, & S. Paul exhortheth the like, *Doe fruite vvorthie of penance, or as you translate, meete for repentance:* Doe they not plainly signifie penitential vvorkes, or the vvorkes of penance? vvwhich is the very cause vvhy Beza rather translated in those places

eis μιλὰ-  
ροισιν.  
μὴ ἐν ὀνόματι.

2 Co. 7, 9.

1 Cor. 5.

2 Cor. 2.

Mat. 3.  
Luc. 3.  
Act. 26.

places, Doe the frutes meete for them that amend their *Fructus dignos ijs qui resipuerint.*  
 lues. or, giue vs some other good cause ô ye  
 Bezites, vvhy your maister doth so fouly *καρπὸς αἰτίους τῆς μετανοίας.*  
 falsifie his translation.

3 Secondly, for the signification of this Greeke vvord in al the Greeke Church, and Greeke fathers, euen from S. Denys the Areopagite S. Paulus scholer, vvho must needes deduce it from the Scriptures, and learne it of the Apostles: it is most euident, that they vse this vvord for that penance vvhich vvas done in the primitiue Church according to the penitential canons, vvher-  
 of al antiquitie of Councels and fathers is ful. in so much that S. Denys reckening *Ec. Hier. c. 3. in principio.*

vp the three sortes of persons that vv ere excluded from seeing and participating of the diuine mysteries of Christes body and blood, to vv it, Catechumens, Pœnitents, and the possessed of il spirites: for, Pœnitents, he saith in the Greeke, *οἱ ἐν μετανοίᾳ ὄντες.* that is, such as vv ere in their course of penance, or had not yet done their ful penance. Vv hich penance S. Augustine declareth thus: (Ho. 27. inter 50 ho. and ep. 108.)

*Est pœnitentia grauior. &c. There is a more greuous and more mourneful penance; vv hereby properly they are called in the Church, that are Pœnitentes: remoued also from partaking the sacramēt of the altar. And the Greeke Ecclesiastical historie thus: In the Church of Sozom. li. 7. Rome there is a manifest and knorven place for the c. 16.*

τῶν μετὰ  
νοεῖντων.

See S. Hier.  
in epitaph.  
Fabiola.

POENITENTS. & in it they stād sorowful, & as it vvere mourning, & vvhen the sacrifice is ended, being not made partakers thereof, vvith vvweeping and lamentation they cast them selues flat on the ground: then the Bishop vvweeping also vvith compassion listeth them vp, and after a certaine time enioyned, absolueith thē fro their penāce. This, the Priests, or, Bishops of Rome keepe from the very beginning euen vntil our time.

Li. 5. c. 19.

4 In these vvordes & other in the same chapter, & in Socrates Greeke historie likewise whē they speake of penitents, that confessed and lamented their sinnes, that vvere enioyned penance for the same, & did it: I vvould demaund of our English Græcians, in vvhat Greeke vvordes they expresse al this. Do they it not in the vvordes vvwhich vve now speake of, & vvwhich therfore are proued most euidently to signifie penāce & doing penāce? Againe, vvhen the most aū-

κατὰ τὴν  
ἀναλογίαν  
τοῦ ἁγίου  
ματῆος, καὶ  
ῥὲ μετὰ  
νοίας δόθεν  
τος.

τῶν ἐν με-  
τανοίᾳ.

τὴν ἀνα-  
ρεσιν καὶ τὸ  
εἶδος τῆς  
μετανοίας.

cient Cōūcel of Laodicea *can. 2.* saith, That the time of penāce shoulde be giuen to offenders according to the proportion of the fault: and againe, *can. 9.* That such shal not communicate til a certaine time, but after they haue done penance and confessed their fault, then to be receiued: and againe *can. 19.* After the Catechumens are gone out, that praier be made of the Penitents, or them that are in doing penance: And vvhen the first Councel of Nice saith, *can. 12.* about shortening or prolonging the daies of penance, that they must vvexamine their purpose and maner of doing penance. that is, vvith what alacritie of minde, teares, patience, humilitie, good vvorkes, they accomplished the same, and accordingly to deale



deale more mercifully, vvith them, as is there expressed in the council: vvhen S. Basil, *Can. 1. ad Amphilocho.* speaketh after the same sort: vvhen S. Chrysostom calleth the sackcloth and fasting of the Niniuites for certaine daies, *tot dierum pœnitentiam*, so many daies penance: in al these places, I would gladly knowv of our English Grecians, vvwhether these speeches of penance and doing penance, are not expressed by the said Greeke vvordes, vvwhich they vvil in no case so to signifie.

5 Or, I vvould also aske them, vvwhether in these places they vvil translate, *repentance*, and, *amendement of life*, vvhere there is mentioned a prescript time of satisfaction for their fault by such and such penal meanes: vvwhether there be any prescript times of repentance or amendement of life, to continue so long, and no longer: if not, then must it needes be translated, *penance*, and, *doing penance*, vvwhich is longer or shorter according to the fault and the maner of doing the same. I may repent in a moment, and amend my life at one instant, and this repentance and amendement ought to continue for euer. but the holy Councils and fathers speake of a thing to be done for certaine yeres or daies, and to be released at the Bis hops discretion: this therfore is penance, and not  
repent.

repentance only or amendemēt of life, and is expressed by the foresaid Greeke wordes, as also by\*an other equiualent therevnto.

ἡμετέριαν.

Litur. Chryf.  
in rubricis,  
pag. 69. 104.

Metanoea.

Annot. in 3  
Mat. v. 2.

6 I omit that this very phrase, *to doe penance*, is vword for word expressed thus in Greeke, ποιῆν μετάνοιαν. And Ausonius the Xpian Poëte (vvhom I may as vvell alleage once, and vse it not, as they do Virgil, Terence, and the like very often) vseth this Greeke vword so euidently in this sense, that Beza saith, he did it for his verse sake, because an other vword vvould not stand so vvell in the verse. But the reader (I trust) seeth the vse and signification of these Greeke vvordes by the testimonie of the Greeke fathers them selues, most auncient and approued.

μετάνοιαν  
Pœnitentiã  
agere.

Discou. of  
Sand. Rocke  
pag. 147.  
Præfat. in  
No. Test. an.  
1556.

7 Thirdly, that the auncient Latin Interpreter doth commonly so translate these vvordes through out the nevv Testament, that needeth no prooffe, neither vvill I stand vpon it (though it be greater authoritie then they haue any to the cōtrarie) because the Aduersaries knowv it and mislike it, and for that and other like pointes it is belike, that one of them saith it is the vvorst translation of al, vvhereas Beza his Maister saith it is the best of al. so vvell they agree in iudgement, the Maister and the man.

8 I come to the fourth prooffe, vvhich is, that al the Latin Church and the glorious Doctors

Doctors thereof haue alwaies read as the vulgar Latin interpreter translateth these vvordes, and expound the same of penance, and doing penance. To name one or two for an example, S. Augustines place is very notable, vvhich therfore I set downe, and may be translated thus: *Men doe penance before* Ep. 108.

*Baptisme, of their former sinnes, yet so that they be also baptixed, Peter saying thus, DOE YE PENANCE,* Agunt homines poenitentiam. Act. 2.

*AND LET EVERY ONE BE BAPTIZED. Men also doe penance, if after Baptisme they do so sinne, that they deserue to be excommunicated and reconciled againe, as in al Churches they doe vvhich be called, POENITENTES.* Sicut agunt qui poenitentiam. S. Paul, 2 Cor. 12, 21. saying,

*THAT I LAMENT NOT MANY OF THEM WHICH BEFORE HAVE SINNED, AND HAVE NOT DONE PENANCE FOR THEIR VNCLEANNESSE. Vve haue also in the Actes, that* Act. 8, 18.

*Simon Magus being baptixed, vvas admonished by Peter TO DOE PENANCE for his greuous sinne. There is also in maner a daily Penance of the good and humble beleeuers, in vvhich vve knocke our breastes, saying, FORGIVE VS OVR DETTES. For these (venial and daily offenses) fastes and almes and praiers are vwatchfully vsed, and humbling our soules vve cease not after a sort to doe daily penance.* Vt ageret poenitentiam. Quotidianam agere poenitentiam.

9 In these vvordes of S. Augustine it is plaine that he speaketh of painful or penitential vvorkes for satisfaction of sinnes, that is, penance: againe, that there are three kindes of the same, one before Baptisme, an other after Baptisme for great offenses, greater and longer: the other daily for common



mon and litle venial faultes vvhich the best men also cōmit in this fraile nature. againe, that the tvvo former are signified & spoken of in the three places of Scripture by him alleaged. Where vve see, that he readeth altogether as the vulgar interpreter translateth, and expoundeth al three places of penance for sinne, & so approueth that signification of the Greeke vvord. Yea in saying that for venial sinnes vve knocke our breast, fast, giue almes, and pray, and so cease not *Quotidianam agere pœnitentiam*: vvhat doth he meane but daily penance and satisfaction? Reade also S. Cyprian (beside other places) epist. 52. num. 6. Vvhere his citatiōs of Scripture are according to the old Latin interpreter, and his exposition according, of doing penance, and making satisfaction for sinnes committed. But I neede not procede further in alleaging either S. Cyprian or other auncient fathers for this purpose, because the Aduersaries graūt it. Hovvbeit in vvhat termes they graunt it, and hovv malapertly they accuse al the auncient fathers at once for the same, it shal not be amis here to put dovvne their vvordes.

10 Vvhereas the reuerend, godly, and learned Father, Edmund Campion, had objected in his booke, the Protestants accusation of S. Cyprian for the matter of penance

nance: the good man that answereth for both universities, saith thus to that point:

But whercas Magdeburgenses (Lutheran writers of that citie) complaine that he depraved the doctrine of repentance, they do not feine or forge this crime against him, but utter or disclose it. For al men vnderstand that it was to true. Neither was this Cyprians fault alone, that he wrote of repentance many things incommodiously and unwisely, but al the most holy fathers almost at that time were in the same error. For whiles thy desired to restrain mens manners by seuerer lawes, they made the greatest part of repentance to consist in certaine external discipline of life, which them selues prescribed. In that they punished vice seuerely, they were to be borne withal: but that by this meanes they thought to pay the paines due for sinnes, and to satisfie Gods iustice, and to procure to them selues assured impunitie, remission, and iustice, therein they derogated not a litle from Christs death, attributed to much to their owne inuentions, & finally depraved repentance. Thus far the Answerer.

Vvhitak.pa.  
97. cont. ra-  
tion. Edm.  
Camp.

Doctrinam  
pœnitentiæ.

De pœni-  
tentia.  
Imprudēt.

Pœnitentiæ.

11 Marke how he accuseth the fathers in general of no lesse crime, then taking away from Christ the merites of his Passion, attributing it to their owne penance and discipline. Which if they did, I maruel he should call them in this very place where he beginneth to charge them with such a crime, *sanctissimos patres*, most holy fathers. The truth is, he might as well charge S. Paul with the same, when he saith, we shal be the heires of God, and coheires with Christ, yet so, if we suffer with him, that we may also be glorified with him. S. Paul saith, our suffering also with Christ

Rom. 8.

Christ, is necessarie to saluation: Maister vvhitakers saith, it is a derogatiō to Christs suffering. Christ fasted for vs, therefore our fasting maketh nothing to saluation. He praied for vs, vvas scourged, and died for vs: therefore our praier, scourging, and imprisonment, yea & death it self for his sake, make nothing to life euerlasting, and if vve should thinke it doth, vve derogate from Christs Passion. Alas, is this the diuinitie of England **now** a daies? to make the simple belecue that the auncient fathers and holy men of the primitiue Church by their seuerelife and voluntarie penance for their sinnes and for the loue of Christ, did therein derogate from Christes merites and Passions?

12 I may not stand vpon this point, neither neede I. the principal matter is proued by the Aduersaries cōfession, that the holy Doctors spake, vvrote, and thought of penance and doing penance as vve doe, in the same termes both Greeke and Latin: and vvith Catholikes it is alvvayes a good argument, and vve desire no better prooffe, then this, The Protestants graunt, al the aūcient fathers vv ere of our opinion, and they say it vvas their errour. For, the first part being true, it is madnesse to dispute, vv whether al the aūcient fathers erred, or rather the nevv Protestants



Protestants. as it is more then madnesse to  
thinke that Luther alone might see the  
truth more then a thousand Augustines, a  
thousand Cyprians, a thousand Churches.  
Vvwhich not vvithstanding the palpable ab-  
furditie thereof, yet M. Whitakers auou- pag. 101.  
cheth it very solemnely.

13 And yet againe (that the reader may  
see howv they play fast and loose at their  
pleasure) this is the man that vvhen he hath  
giuen vs al the fathers on our side not only  
in the matter of penance, but also \* in in- pag. 109.  
uocation of Sainctes, and in diuers other pag. 101.  
errours, as he calleth them: the very same  
man (I say) in the very next leaues almost, pag. 114. 117.  
renevverth M. Iuels old bragge, that vve  
haue not one cleere sentence for vs of any  
one father vvithin fixe hundred yeres after  
Christ, and againe, that the same faith reig-  
neth novv in England, vvwhich these fathers  
professed. Vvhat faith, M. vvhitakers? not  
their faith concerning penance, or inuoca-  
tion of Sainctes (as your self confesse) or  
other such like errours of theirs as you  
terme them. Vvhy are you so forgetful or  
rather so impudent to speake contraries in  
so litle a roome? Such simple ansvvering  
vvil not serue your aduersaries learned  
booke, vvwhich you in vaine goe about by  
foolish Rhetorike to disgrace, vvhen the  
vworld

vworld seeth you are driven to the vvall, & either can say nothing, or do say that, vvvhich confuteth it self vvith the euident absurditie thereof.

14 But to leaue M. Whitakers (vvho is a simple cōpanion, to sit in iudgemēt vpon al the aunciēt Doctōrs, & to condemne them of heinous errour in the matter of penāce) I trust the reader seeth by the former discourse, the vsual Ecclesiastical signification, and consequently both the true and false translation of the foresaid Greeke vvordes. Not that they must or may alvvayes be trāf-  
lated, *penance*, or, *doing penance*. For in the Scri-  
ptures God is said *Pœnitentiam agere*, vvho can not be said to doe penance, no more then he can be said to amend his life, as the Pro-  
testants commonly translate this vvord. Therefore I conclude, that this vvord being spoken of God in the Scriptures, is no more preiudice against our translation of doing penance, then it is against theirs, of amendement of life. Likevvise vvhen it is spoken of the reprobate & damned in hel:  
vvho as they can not doe penance propre-  
ly, so much lesse amend their liues.

μετάνοιαν  
7εσ Sap. 5.  
Pœnitentiam  
agentes.

Esd. c. 9.  
Dan. 10.

15 Moreouer, it is purposely against pe-  
nance, that they translate amisse both in  
Daniel & Esdras, vvwhose voluntarie mour-  
ning, fasting, afflicting of them selues for  
their

their owne finnes and the peoples, is notoriously set forth in their bookes. There they make the Angel say thus to Daniel. *From the first day that thou didst set thine hart to* **HUMBLE** *thy self.* Vvhat is this humbling him self? can vve gather any penance thereby? none at al. but if they had said according to the Hebrue, Greeke, and Latin, *from the first day that thou didst set thine hart to AFFLICT thy self,* vve should easily conceiue vvorkes of penance, and it vvould include Daniels mourning, fasting from flesh, vvine, and other meates, abstaining from ointments, the space of the daies, mentioned in the beginning of the same chapter.

16 Againe, in al their bibles of the yeres 1562. 1577. 1579. they make Esdras c. 9, 5. after his exceding great penance, say onely this, *About the euening sacrifice I arose vp from my* **HEAVINESSE.** neither translating the Hebrue, vvwhich is the same vvord that in Daniel, nor the Greeke, vvwhich signifieth affliction and humiliation.

17 Againe, in the prophet Malachie (c. 3, 14.) they translate thus: *Ye haue said, It is but vaine to serue God, and vvhat profite is it that vve haue kept his commaundements and vvalked* **HUMBLY** *before his face?* Vvhat is this same, *humbly?* vvhen vve say in English, *he goeth humbly:* vve imagine or conceiue no more but this, that he is an humble man and behaueth him self

○ humbly

v. 12.

Bib. 1579.

καταπονήσας

vt te affligeres.

להתענות

נות

ἀπὸ τῆς βα-

πνωσιως

μου.

מתעניי

תי



humbly. but they know very well, the Prophete speaketh of an other thing: and if it had pleased them to have translated the Hebrue vvord fully and significantly in the sense of the holy Ghost, they might have learned by cōference of other places where the same Hebrue vvord is vsed, that it signifieth such heavines, sadnes, sorowfullnes, and affliction, as men expresse by blacke mourning garmēts, the nature of the vvord importing blacknes, darkenes, lowring, & the like. Vvhich is far more then vvalking humbly, and vvwhich is vvholly suppresled by so translating. See the Psalme 34. v. 14.

πενθὼν καὶ  
στυγερῶς  
ζῶν.

קר

קִרְבָּנִית

κατακλιναί,  
ταπεινωθεῖν  
ναί.

Pf. 37. v. 7. Pf. 41. v. 10. Vvhether the Prophet vseth many vvordes & speeches to expresse sorowfull penance: and for that vvwhich in Latin is alvaies, *contristatus*, in Greeke a vvord more significant, in Hebrue it is the same kind of vvord that they translate, *humbly*. Vvhetheras in deede this vvord hath no signification of humilitie properly, no not of that humilitie I meane vvwhich is rather to be called humiliation or affliction, as the creece words implie. But it signifieth properly the very maner, countenance, gesture, habite of a penitise or forlorne man: and if they vvill say, that they so translate it in other places, the more is their fault, that knowing the nature of the vvord, they

they vvil notwithstanding suppress the force and signification thereof in any one place, & so translate it, that the reader must needs take it in an other sense, and can not possibly conceiue that vvich the vvord importeth. for, to vvalk humbly, foundeth in al English eares, the vertue of humility, vvich this vvord doth neuer signifie, and not humilitie or humiliation by affliction, vvich it may signifie, though secondarely and by deduction onely.

18 Againe, vvhat is it els but against penance & satisfaction, that they deface these vsual and knovven vvordes of Daniel to Dan. 4. 24.

the king, *Redime eleemosynis peccata tua*, Redeeme

thy finnes vvith almes: altering and translating ἐν ἐλεεμο-

it thus, *Breake of thy finnes by righteousness*. First, the σύναις λύ-

Greeke is against them, vvich is vvord for ἱρωσται.

vvord according to the vulgar and cōmon reading: Secōdly, the Chaldee word vvich בצדקה

they translate, *breake of*, by Munsters ovvne פִּרְקָא

iudgemēt *in lexico Chald.* signifieth rather and

more principally, *to redeeme*. Thirdly, the

other vvord vvich they trāslate, *righteousnes*,

in the Scriptures signifieth also, *eleemosynas*,

as the Greeke interpreters translate it *Dent.*

6. & 24. and it is most plaine in S. Mat-

thevv, vvhere our Sauour saith (Mat. 6. v. 1) δικαιοσύνη

*Be vvare you doe not your iustice before men*. Vvich is γήν.

in other greeke copies, *your almes*. And S. Au- ἐλεεμοσύνη

O ij gustine γήν.

in Pl. 49. v. 5 gustine proueth it by the very text. for  
 (saith he) as though a man might aske, *vvh*at iustice?  
 he addeth, *WHEN THOU DOEST AN ALMES*  
*DEEDE*. He signified therefore that almes are the workes  
 of iustice. And in the Psal. they are made one,  
 He distributed, he gaue to the poore, his iustice remaineth  
 for euer and euer. Vvhich Beza translateth,  
 his beneficence or liberalitie remaineth &c. Againe,  
 S. Hierom a sufficient Doctor to tel the  
 signification of the Hebrue or Chaldee  
 vvordes, both translateth it so, and expound-  
 deth it so in his commentarie. Moreouer,  
 the vvordes that immediatly folovv in Da-  
 niel, interpret it so vnto vs, *And thy iniquities*  
*vvith mercies to the poore*. Lastly, Beza him self  
 saith, that by the name of iustice vvith the Hebrues, is  
 also signified beneficence or beneficialnes to the poore,  
 yea and that in this place of Daniel it is specially  
 taken for almes. So that vve see there is no  
 impediment neither in the Chaldee nor  
 Greeke, vvhy they might not haue said,  
 as the Church of God alwayes hath said,  
*Redeeme thy finnes vvith almes, and thy iniquities vvith*  
*mercies to the poore*. but their Heresie vvill not  
 suffer them to speake after the Catholike  
 maner, that almes and merciful deedes are  
 a redemption, ransom, and satisfaction for  
 finnes.

19 And vvhat a miserable humor is it in  
 these cases, to flie as far as they can from the  
 auncient receiued speache of holy Scripture,  
 that



that hath so many yeres founded in al faith-  
ful eares, and to inuent new termes and  
phrases, when the original text both Greeke  
and Hebrue fauoureth the one as much, or  
more, then the other. as, that they choose  
to say in the Epistle to Titus (vvhether the  
Apostle exceedingly exhorteth to good  
vvorkes) mainteine good vvorkes, and, shew forth  
good vvorkes, rather then according to the  
auncient Latin translation, *bonis operibus praeesse*, *ωρισαμεν*  
to be cheefe and principal in doing good vvorkes, vvich *κελῶν ἐρ-*  
is the very true and vsual signification of *γαν*.  
the Greeke vvord, and implieth a vertuous  
emulation among good men, vvho shal  
doe most good vvorkes or excel in that  
kinde. But they that looke to be saued by  
faith onely, no maruel if neither their  
doings nor translations tend to any such  
excellencie.

### CHAP. XIII.

*Heretical translation against the holy SACRA-  
MENTS, namely BAPTISME and  
CONFESSION.*



AN other sequele of their  
only faith is, that the Sacra-  
ments also helpe nothing  
toward our saluation, and  
therefore they partely take  
them cleane avvay, partly depriue them of

al grace, vertue, and efficacie, making them poore & beggarly elements, either vvorse, or no better then thole of the old Lavv.

*σπασις.*

2 For this purpose Beza is not content to speake as the Apostle doth, (Ro. 4. v. 11.) that circumcision vvas a seale of the iustice of faith, but because he thinketh that, to small a terme for the dignitie of circumcision, as him self confesseth, *he gladly auoideth it* (I vse his ovvne wordes) & for the Novvne putteth the Verbe, so dissolately and presumptuously, that the English Bezites them selues here also dare not folovv him in trāslation, though in opinion they agree. The cause of his vvilful translation he declareth in his Annotations vpon the same place, to vvit, the dignitie of circumcision, equal vvith any Sacrament of the nev Testament. His vvordes be these. *Vvhat (saith he) could be spoken more magnifical of any Sacrament? therefore they that put a real difference betvvene the Sacraments of the old Testament. and ours, neuer seeme to haue knowen how far Christs office extendeth. Vvhich he saith, not to magnifie the old, but to disgrace the nev.*

*libens refugit.  
quod obsigna-  
ret, for, si-  
gillum.*

3 Vvhich is also the cause vvhy not only he, but the English Bibles (for commonly they ioyne handes and agree together) to make no difference betvvene Iohns Baptisme and Christs, translate thus concerning  
certaine

certaine that had not yet receiued the holy Ghost: Vnto vvhich then vvere ye baptized? And they said, vnto Iohns Baptisme. Vvhich Beza in a long discourte proueth to be spoken of Iohns doctrine, and not of his baptisme in vvater. As though it vvere said, vvhich doctrine then do ye professe? and they said, Iohns. Vvhence in deede the question is this, and ought thus to be translated, In vvhich then or vvherein vvere you baptized? And they said, In Iohns Baptisme. As vvho should say, vve haue receiued Iohns Baptisme, but not the holy Ghost as yet. and therefore it folovveth immediatly, then they vvere baptized in the name of Iesus, & after imposition of handes the Holy Ghost came vpon them. Vvhence is plainely gathered, that being baptized vvith Iohns baptisme before, and yet of necessitie baptized aftervvard vvith Christs baptisme also, there must needes be a great differēce betvvene the one baptisme and the other, Iohns being insufficient. And that this is the deduction vvwhich troubleth these Bezites, and maketh them translate accordingly, Beza (as commonly still he vttereth his greefe) telleth vs in plaine vvordes thus. It is not necessarie, that vvheresoever there is mention of Iohns Baptisme, vve should thinke it to be the very ceremonie of Baptisme. therefore they that gather Iohns Baptisme to haue been diuers from Christs, because these a litle after are said to be baptized in the name of Iesus Christ, haue no sure foundation. Loe, hovv of

Act. 19, 5.

Annot. in Act. 19.



purpose he translateth and expoundeth it Iohns doctrine, not Iohns Baptisme, to take avway the foundation of this Catho-like conclusion, that his baptisme differeth and is far inferior to Christs.

εἰς τὴν

4 But doth the Greeke leade him or force him to this translation, *In quid? vnto vwhat?* First him self confesseth in the very same place the contrarie, that the Greeke phrase is often vsed in the other sense, *vwherein, or vwherevwith*, as it is in the vulgar Latin and Erasmus: but that in his iudgement it doth not so signifie here, and therfore he refuseth it. Yet in the very next verse almost, vwhere

εἰς τὸ ὄνομα

it is said by the same Greeke phrase, *that they vvere baptizd in the name of Iesus Christ*, there both he and his, so translate it as vve doe, & not, *vnto the name of Christ*. Is it not plaine, that al is voluntarie, and at their pleasure? For (I beseeche them) if it be a right translation, *baptizd in the name of Iesus*: vvhy is it not right, *baptizd in the baptisme of Iohn*? Is there any difference in the Greeke? none. Vvhere then? in their commentaries and imaginations only, against vvwhich vve oppose and set both the text and the commentaries of al the fathers.

5 But no maruel if they disgrace the baptisme of Christ, vvhen they are bold also to take it avway altogether: interpreting this

Scrip-

Scripture, *Unles a man be borne againe of vvater and the Spirit, he can not enter into the kingdom of God,* vvhich a man vvould thinke vvhere plaine ynough to proue that Baptisme in vvater is necessarie: interpreting (I say) this Scripture, *Of vvater and the Spirit,* thus: of vvater, that is, the Spirit: making vvater to be nothing els in this place but the Spirit allegorically, and not material vvater. As though our Sauour had said to Nicodemus, *Unles a man be borne of vvater, I meane, of the spirit, he can not enter, &c.* According to this most impudent exposition of plaine Scriptures, Calvin translateth also as impudently for the same purpose in the epistle to Titus, making the Apostle to say, that God povvred the vvater of regeneration vpon vs abundantly, that is, the holy Ghost. And lest vve should not vnderstand his meaning herein, he telleth vs in his commentarie vpon this place, that vvhen the Apostle saith, *Vvater povvred out abundantly,* he speaketh not of material vvater, but of the holy Ghost. Now in deede the Apostle saith not, that vvater vvas povvred vpon vs, but the holy Ghost. neither doth the Apostle make vvater and the holy Ghost al one, but most plainly distinguisheth them, saying, that God of his mercie hath saved vs by the lauer of regeneration and renovation of the Holy Ghost, vvhom he hath povvred vpon vs abundantly. See howv plainly the Apostle

10.3.v.5.

Beza in.4.

10. v. 10. &  
in Tit. 3. v. 5.

c. 3. v. 5.

Per lauacrū  
regeneratio-  
nis Sp. sancti  
QVOD ef-  
fudit in nos  
abunde.Quem effudit  
as Beza him  
self transla-  
teth.

Comment.  
in hunc lo-  
cum.

He speaketh both of the material vvater or vvas hing of Baptisme, and of the effect thereof vvhich is the holy Ghost pouvred vpon vs. Calvin taketh avvay vvater cleane and vvil haue him speake only of the holy Ghost, vvhich Flaccus Illyricus the Lutheran him self vvondereth at, that any man should be so bold, and calleth it plaine sacrilege against the efficacie of the Sacraments.

Sp. sancti,  
quod effudit.

6 And if vve should here accuse the English translatours also, that translate it thus, *by the fountaine of the regeneration of the holy Ghost, vvhich he shedde on vs, &c.* making it indifferent, either *vvhich fountaine, or, vvhich holy Ghost he shedde, &c.* they vvould answer by & by that the Greeke also is indifferent: but if a man should aske them further, vvwhether the holy Ghost may be said to be shedde, or rather a fountaine of vvater, they must needs confesse, not the holy Ghost, but vvater: and consequently that they translating, *vvhich he shedde*, vvould haue it meant of the fountaine of vvater, & so they agree iust vvith Caluins translation, and leaue Beza, vvho in his translation referreth it only to the holy Ghost, as vve doe: but in his commentarie plaieth the Heretike as Calvin doth.



7 Of the Sacrament of penance I haue spoken before, concerning that part specially vvhich is satisfaction : here I vwill only adde of Confession, that to auoid this terme (namely in such a place vvhether the reader might easily gather Sacramental confession) they translate thus, *Acknowledge your faultes one to an other.* Iac. 5. It is said a litle before, If any be diseated, let him bring in Priests, &c. And then it foloweth, *Confesse your faultes.* &c. But they to make al sure, for, *Confesse, say, Acknowledge:* & for Priests, Elders. Vvhat meane they by this? If this acknowvledging of faultes one to an other before death be indifferently to be made to al men, vvhy do they appoint in their Communion-booke (as it seemeth out of this place) that the sicke person shal make a special confession to the Minister, and he shal absolue him in the very same forme of absolution that Catholike Priests vse in the Sacrament of Confession. againe, if this acknowvledging of faultes be specially to be made to the Minister or Priest, vvhy translate they it not by the vvord Confessing and confession, as vvell as by, *Acknowledging,* & vvhy is not this confelsion a Sacrament, vvhere them selues acknowvledge forgiuenes of sinnes by the Minister? These contradictions and repugnance of their practise and translation, if

ἐξομολο-


γείσθαι,

Whereof  
Confession  
is called in  
S. Cyprian  
and other  
fathers, Exo-  
mologesis.In the order  
of visitation  
of the sicke.

if they can vvittely and vvifely reconcile, they may perhaps in this point satisfie the reader. But vvwhether the Apostle speake here of Sacramental confession or no, sincere translators should not haue fled from the proper and most vsual vvord of confession or confessing, consonant bothe to the Greeke and Latin, and indifferent to vvhatsoever the holy Ghost might meane, as this vvord, *acknowledge*, is not.

## CHAP. XV.

*Heretical translation against the Sacrament of  
HOLY ORDERS, and for the  
MARIAGE OF PRIESTS  
and VOTARIES.*

I  GAINST the Sacramēt of Orders what can they doe more in translation, then in al their Bibles to take avvay the name of *Priest* and *Priesthod* of the Nevv Testament altogether, and for it to say, *Elder* and *Eldership*? Whereof I treated more at large \* in an other place of this booke. Here I adde these fevv obseruations, that both for Priests and Deacons, vvwhich are tvvo holy orders in the Catholike Church, they translate, *Ministers*, to commend that nev v degree deuised by

\* Chap. 6.

by them selues. As when they say in al their bibles, *Feare the Lord with al thy soule, and honour his ministers.* in the Greeke it is plaine thus, *honour his Priests.* as the vvord, alwaies signifieth, and in the very next sentence them selues so translate, *Feare the Lord and honour the Priests.* but they vvould needes borovv one of these places for the honour of Ministers. As also in the epistle to Timothee, vvhere S. Paul talketh of Deacons, and nameth them twise: they in the first place translate thus, *Likewise must the Ministers be honest* &c. And a litle after, *Let the Deacons be the husbands of one vvife.* Loc, the Greeke word being one, and the Apostle speaking of one Ecclesiastical order of Deacons, and Beza so interpreting it in both places, yet our English translatours haue allowed the first place to their Ministers, and the second to Deacōs. and so (because Bishops also vvvent before) they haue found vs out their three orders, Bishops, Ministers, & Deacons. Alas poore soules, that can haue no place in Scripture for their Ministers, but by making the Apostle speake three things for two.

2 There are in the Scripture that are called ministers in infinite places, and that by three Greeke vvordes commonly: but that is a large signification of minister, attributed to al that minister, vvait, serue, or attend

Ecclesi. c. 7.

v. 31.

ἱερεῖς.

ἱερεῖς.

1. Tim. 3.

Bib. 1562.

and 1577.

Διάκονοι.

ὑπηρεταί.

λεῖτουργοί.

διάκονοι.



tend to doe any seruice Ecclesiastical or  
tēporal, sacred or prophane. If the vvord be  
restrained to any one peculiar seruice or  
function, as one of the Greeke vvordes is,  
then doth it signifie Deacōs only. Vvhich if  
they knowv not, or vvil not beleue me, let  
them see Beza him self in his Annotations  
vpon S. Matthevv, vvho protesteth that in  
his translation he vseth alvvayes the vvord,  
*Minister*, in the general signification: and,  
*Diaconus*, in the special and peculiar Ecclesia-  
stical function of Deacons. So that yet vve  
can not vnderstād, neither can they tell vs,  
vvhence their peculiar calling & function  
of Minister commeth, vvhich is their secōd  
degree vnder a Bis hop, & is placed in steede  
of Priests.

3 Againe, vvhat can be more against the  
dignitie of sacred orders and Ecclesiastical  
degrees, then to make them profane & se-  
cular by their termes and translations? For  
this purpose, as they translate *Elders* & *Elder-*  
*ship*, for, *Priests* and *Priesthod*, so do they most  
impudently terme S. Peter and S. Iohn,  
\* *lay men*: they say for Apostle, *Embassadour*, &  
*Messenger*: Io. 13. v. 16. and for Apostles of the  
Churches, *Messengers* of the same: 2 Cor. 8. for  
Bis hops, *ouerseers* Act 20. why my maisters,  
doth *idiotu* signifie a lay man? Suppose a lay  
man be as vvise and learned as any other, is  
he

Annot. c. 5.  
v. 25.

\* ἰδιώτης

Act 4.

Bib. 1562.

ἀπόστολος.

For messen-

ger & legate

the Scriptu-

re vseth the-

se vvordes,

ἄγγελος,

πρεσβυ-

της, πρεσ-

βυτης.

he *idiot*? or that one of your Ministers be as vnlearned and ignorant as any shepheard, is he not *idiot*? so then *idiot* is neither clerke nor lay man, but euery simple and ignorant man. They that spake vvith miraculous tōgues in the primitive Church, vvhere they not lay men many of them? yet the Apostle <sup>1 Cor. 14. 23.</sup> plainly distinguisheth them from *idiot*. <sup>24.</sup> So that this is more ignorantly or vvilfully translated, then Neophytus, *a yong scholer*, in <sup>1 Tim. 3.</sup> al your Bibles.

4 Nowv for changing the name Apostle into Messenger, though Beza do so also in the foresaid places, yet in deepe he controuerteth both him self and you in other places, saying of the same vvord, *Apostles: A man may* <sup>Annot. inc. 10. Mat. v. 2.</sup> *say in Latin, legates, but vve haue gladly kept the Greeke vvord (Apostle) as many other vvordes familiar to the Church of Christ.* And not only of the principal <sup>Annot. in R. 16. v. 7. & in 2 Cor. 8. v. 23.</sup> Apostles, but also of the other Disciples he both translateth and interpreteth in his commentarie, that they are *notable Apostles.* and he proueth that al *Ministers of the vvord* (as he termeth them) are and may be so called. And for your *Ouerseers*, he saith, *Episcopos*, and not, *superintendentes.* Vvhich he might as wel haue said, as you, *Ouerseers.* But to say the truth, though he be to to profane, yet he doth much more keepe & vse the Ecclesiastical receiued termes, then you doe, often protesting

In tit. Euāg.  
Math. & in  
c. 3. v. 11. & c.  
10. v. 2. & c.  
9. v. 25.

sting it and as it vvere glorying therein, against Castaleon especially. As, vvhen he saith *Presbyterum*, vvhere you say *Elder*: *Diaconū*, vvhere you say, *Minister*, & so forth. Vvhere if you tel me that hovvsoever he translate, he meaneth as prophanely as you, I belecue you, and therfore you shal goe together, like Maister, like Scholers, al false and profane translatours. for, this Beza (vvho sometime so gladly keepeth the name of Apostle) yet calleth Epaphroditus *legatum Philippensium*, Philip. 2. v. 15. Vvherevpon the English Bezites translate, *your messenger*, for, *your Apostle*. As if S. Augustine vvho vvvas our Apostle, should be called, *our messenger*.

No. Test.  
1580.

Annot. ibid.  
& Act. 14.  
v. 23.

συγκλη-  
τος

As also, vvhen you translate of S. Mathias the Apostle, that he vvvas by a common consent counted vvith the eleven Apostles: Act. 1. v. 26. vvhat is it els but to make onely a popular election of Ecclesiastical degrees, as Beza in his Annotations vvould haue vs to vnderstand, saying, that nothing vvvas done here peculiarly by Peter as one of more excellent dignitie then the rest, but in common by the voices of the vvhole Church. though in an other place vpon this election he noteth Peter to be the cheefe or Corypheus. And as for the Greeke vvord in this place, if partialitie of the cause vvould suffer him to consider of it, he should finde, that the proper signification thereof in this phrase

of



of speache, is, as the vulgar Latin interpreter, Erasmus, and Valla (al vvhich he reiecteth) translate it, to vvit, *He vvas numbred*, or, *counted vvith the eleuen Apostles*, vvithout al respect of common consent or not consent. as you also in your other bibles do translate.

Annumera-  
tus est.  
cooptatus  
est.

6 Vvhich diuersitie may procede of the diuersitie of opinions among you. For vve vnderstād by Maister vvwhitegiftes bookes against the Puritanes, that he and his fellows deny this popular election, & giue preeminence, superioritie, and difference in this case to Peter, and to Ecclesiastical Prelates. and therfore he proueth at large the vse and Ecclesiastical signification of the Greeke vvord *χειροτονία*, not to be the giuing of voices in popular elections, but to be the Ecclesiastical imposing of handes vpon persons taken to the Churches ministerie. Vvhich he saith very truely, and needeth the lesse here to be spoken of, specially being touched \* els vvhere in this booke.

His defence  
or 2 booke  
pag. 157.

\* chap. 6.  
nu. 7.

7 One thing onely vve vvould knovv, vvhy they that pleade so earnestly against their brethren the Puritanes, about the signification of this vvord, pretending herein only the primitiue custome of imposition of handes in making their Ministers, vvhy

P (I say)

Bib. 1577.

Χερπολόν-  
στυλς.

Beza ibid.

Pag. 200. ad  
rat. Camp.

pag. 210.

(I say) them selues translate not this word accordingly, but altogether as the Puritanes, thus: *When they had ordained them elders by election in every Church. Act. 14. v. 23.* For if the Greeke word signifie here the peoples giuing of voices (as Beza forceth it only that vway out of Tullie & the popular custome of old Athens) then the other signification of imposing handes is gone, vvhich Maister Whitgift defendeth, and the popular election is brought in, vvhich he refelleth: and so by their translation they haue in my opinion ouershot them selues, and giuen aduantage to their brotherly Aduersaries. Vnles in deede they trāslate as they thinke, because in deede they thinke as heretically as the other, but yet because their state of Ecclesiastical regiment is othervvise, they must mainteine that also in their vvritings, hovv so euer they translate. For an exāple, They al agree to translate Elder for Priest: and M. Whitakers telleth vs a fres h in the name of them all, that there are no Priests novv in the Church of Christ, that is (as he interpreteth him self) *This name Priest is neuer in the Nevv Testamēt peculiarly applied to the Ministers of the Gospel, this is their doctrine.* But vvhath is their practise in the regiment of their Church? cleane contrarie. For in the order of the communion booke, vvhether it is appointed

pointed vvhath the Minister shal doe, it is indifferently said, *Then shal the Priest doe or say this & that* : & *Then shal the Minister, &c.* Vvhereby it is eident that they make Priest a proper and peculiar calling applied to their Ministers, & so their practise is contrarie to their teaching and doctrine.

8 Novv concerning imposition or laying on of handes in making their Ministers (vvhich the Puritanes also are forced to allowv by other vvordes of Scripture,

Beza An-  
not. A. 2. 6,  
v. 6.

howsoever they dispute and iangle against *χειροτονία*) none of them all make more of it, then of the like Iudaical ceremonie in the old Law, not acknowledging that there is any grace giuen withal, though the Apostle say there is, in expresse termes. but they vvill answer this text (as they are vvont)

vvith a fauorable translation, turning *grace*, 1 Timoth. 4. v. 14.

Neglect not THE GRACE that is in thee, vvhich is *τὸ χάρις* giuen thee by prophetic, vvith imposition of the handes of *ἐπίσκοπος*.

Priesthod, they translate, Neglect not the GIFT. *δῶρον* and Beza most impudently for, by prophetic, *ἐπίσκοπος* translate, to prophetic: making that only to

be this gift, & vvithal adding this goodly exposition, that he had the gift of prophetic or preaching before, and now by imposition of handes vvvas chosen only to execute that function. But because it might be



2 Tim. 1.

objected that the Apostle saith, *Which was giuen thee with the imposition of handes*, or (as he speaketh in an other place) *by impositiō of hādes*, making this imposition of handes an instrumental cause of giuing this grace, he saith that it did only confirme the grace or gift before giuen.

χαρισμα.

9 Thus it is euident that, though the Apostle speake neuer so plaine for the dignitie of holy Orders, that it giueth grace, & consequently is a Sacrament, they peruert all to the contrarie, making it a bare ceremonie, suppressing the vword *grace*, vvhich is much more significant to expresse the Greeke vword, then *gift* is, because it is not euery gift, but a gracious gift, or a gift proceeding of maruelous and mere grace. as

Phil. cap. 1.  
v. 29.

ἐχαρίσθη.

Act. 27.

2 Cor. 2.

καταχαρίσμαι

χαρισμα.

τὴν χάριν

ἐμὴν.

when it is said, *To you it is giuen not only to beleene, but also to suffer for him*. the Greeke vword signifieth this much, *To you this grace is giuen, &c.* So vvhēn God gaue vnto S. Paul al that sailed vwith him, this Greeke vword is vsed, because it vvas a great grace or gracious gift giuen vnto him. Vvhēn S. Paul pardoned the incestuous person before due time, it is expressed by this vword, because it vvas a grace (as \* Theodorete calleth it) giuen vnto him. & therfore also the almes of the Corinthians, 1 Cor. 16. v. 3. are called, *their grace*, vvhich the Protestants translate, *liberalitie*,  
neg-

neglecting altogether the true force and signification of the Greeke vvordes.

10 But concerning the Sacrament of orders, as in the first to Timothee, so in the 2. Tim. 1. v. 6.

second also, they suppress the vvord *grace*, and call it barely and coldly, *gift*, saying: *I put thee in remembrance, that thou stirre vp the gift of God vvhich is in thee, by the putting on of my handes.* Vvhere if they had said, *the grace of God vvhich is in thee by the putting on of my handes*: then vvere it plaine that S. Paul by the ceremonie of imposing handes vpon Timothee in making him Priest or Bishop, gaue him grace: and so it should be a very Sacrament of holy Orders. for auoiding vvhereof they translate othervvise, or els let them giue vs an other reason thereof, specially the Greeke vvord much more signifying grace, then a bare gift, as is declared.

11 The more to profane this sacred order, vvherevnto continencie & single life hath been alvvayes annexed in the nev Testamēt for the honour and reuerence of the functions therevnto belonging, to profane the same (I say) and to make it mere laical & popular, they vvil haue all to be married men, yea those that haue vowed the contrarie: and it is a great credite among them, for our Priests Apostataes to take vvives.



This they would deduce from the Apostles custom, but by most false and impudent translation: making S. Paul say thus as of his  
 1. Cor. 9. v. 5. *ovvne vvife and the other Apostles vvives,*  
 No. Test. *Have not vve power to lead about a vvife being a sister,*  
 1580. *as vvell as the rest of the Apostles? Vvhereas the*  
*ἀδελφῶν* *Apostle saith nothing els but, a vvoman & sister,*  
*γυνῆκα.* *that is, a Christian vvoman, meaning such*  
 Mat. 27. *holy vvomen as folovved Christ, and the*  
*their substance. So doth S. Hierom inter-*  
 Li. 1. aduers. *pret it, and S. Augustine, both directly pro-*  
 Iouin. *uing that it can not be translated, vvife, but,*  
 De op. mon. *vvoman: & the Greeke fathers most expressly.*  
 cap. 4. *And as for the Greeke vvord, if they say it*  
*is ambiguous, S. Augustine telleth them*  
 In Colle. dā. *that as the Apostle hath put it dovne with*  
 Oecu. super *al the circumstances, there is no ambiguitie*  
 hūc locum. *at al that might deceiue any man. yea let vs*  
*set a part the circumstances, & consider the*  
 Annot. Mat. *Greeke vvord alone in it self, and Beza vvil*  
 5. v. 28. *tell vs in other places, that it signifieth a*  
 & 1. Cor. 7. *vvoman rather then a vvife: reprehending*  
 v. 1. *Erasmus for translating it, vvife, because there*  
 \* Quia non *is no \* circumstance annexed vvhy it should so signifie:*  
 additur *thereby declaring that of it self it signifieth,*  
 πνός, aut *vvoman, and therefore much more vvhen the*  
 ἀδελφῶν. *circumstance also (as S. Augustine saith)*  
*maketh it certaine, that so it doth signifie.*

12 Vvherfore great must the impudencie  
 of



of Beza be (and of the English Bezites) that knowing this and protesting it els vvhere in his Annotations, yet here translateth, *sororem uxorem, a sister a vvife*, and saying after his lordly manner, I doubted not so to trāslate it, disputing and reasoning against al other interpreters both auncient and later, for the contrarie, yea and affirming that S. Paul him self, *did foolishly*, if he spake there, of other riche vvomē. Such a fanſie he hath to make the Apostles not only married men, but that they caried about their vvives vvith them, and that they vvere the Apostles vvives, (for so he translateth it *Act. 1. v. 14.*) that returned vvith them after our Lords ascēſion to Hierusalem, and continued together in praier til the Holy Ghost came vpon them. Whereas S. Luke there speaketh so euidently of the other holy & faithful women which are famous in the Gospel (as the Maries & other) that the English Bezites them selues dare not here folovv his translation. For I beseeche you Maister Beza (to turne my talke vnto you a litle) is there any circumstance or particle here added vvhy it should be translated *vvives*? none, then by your ovvne reason before alleaged it should rather be translated, *vvomen*. Againe, did Erasmus translate vvell, saying, *It is good for a man not to touch a vvife*? 1 Cor. 7. v. 1. No, say

ineptè face-  
ret.

Cum vxoribus.

σὺν γυναῖ-  
ξιν.

Vxorē non  
tangere.

γυναῖκος

μὴ ἀπ-

ραδαν.

P iiij you

you, reprehending this translation, because it dehortheth from mariage. if not, shew your commission vvhy you may translate it in the foresaid places, vvise, and, vvines, at your pleasure: the Greeke being all one, both vvhere you vvill not in any wise haue it translated, vvise, and also vvhere you vvill haue it so translated in any vvise.

σὺ γὰρ  
γνώσε.

13 Againe, to this purpose they make S. Paul say as to his vvife, *I beseeche thee also faith-  
ful yokefellow* Phil. 4. v. 3: for in English what doth it els sound but man and vvife? but that S. Paul should here meane his vvife, most of the Greeke fathers count it ridiculous and foolish, S. Chrysostom, Theodorer, Oecumenius, Theophylactus. Beza & Calvin both mislike it, translating also in the masculine gender, S. Paul him self saith the contrarie that he had no vvife, 1 Cor. 7. And as for Clemens Alexandrinus vvho alleageth it for Pauls vvife, Eusebius plainly insinuateth, and Nicephorus expressly saith, that he did it ἀνὰ ὁμιλίαν, by the vvay of contention and disputation, vvhiles he earnestly vvrote against them that oppugned matrimonie.

Socie germa-  
ne.  
Theophy-  
lacte saith,  
if he spake  
to a vvoman,  
it should be  
γυνή, in  
the Greeke.  
Li. 2. c. 24.

14 Againe, for the mariage of Priests & of al sortes of men indifferently, they translate the Apostle thus: *vvedlocke is honorable among al men.* Vvhere one falsification is, that

Hebr. 13.

+ ab iß eusebii said not *h. deo iß* οὐδ' - they  
vior γὰρ. pag. 6. de p. p. p. euaq.

they say, among al men, and Beza, inter quosuis, and in the margent, \* in omni hominū ordine, in euery order or condition of men, and in his Annotation he railleth, to make this translation good: vvhereas the Greeke is as indifferent to signifie, that mariage is honorable by al meanes, in al respectes, vvholly, throughly, altogether. So doth not only Erasmus, but also the Greeke fathers expound it, namely Theophylacte, vvwhose vvordes in the Greeke be very significāt, but to long here to trouble the reader vvith them. Not in part faith he, honorable, & in part not: but vvholly, throughout, by al meanes honorable and vndefiled, in al ages, in al times. Therefore to restraine it in translation to persons only (though it may also very vvell be vnderstood of al persons that haue no impediment to the contrarie) that is to translate falsely.

No. Test. an.  
1565.

in πᾶσι.

See Oecum.  
in catena.

15 An other and the like falsification in this same short sentence, is, that they make it an affirmatiue speache, by adding, is: vvhereas the Apostles vvordes be these, *ἡμνος* Mariage honorable in al, and the bed vndefiled. Vvwhich *ὁ γάμος* is rather an exhortation, as if he should say, Let mariage be honorable in al, and the bed vndefiled. How honorable? that (as S. Peter speaketh, 1 Pet. c. 3.) men conuerse vvith their vvives according to knowvledge, imparting honour, *τιμὴν* vnto them as to the vv weaker vessels: that is

( as



ἐν πρῴῃ.

ἀφιλάργυ-  
ρος ὁ πρό-  
πος.  
πῆμος ὁ  
γάμος.

(as S. Paul also explicateth it, *1 Theff. c. 4.*) pos-  
 sessing euery man his vessel in sanctifica-  
 tion and *honour*, not in the passion or lust  
 of concupiscence, as the Gentiles, & c.  
 Loe vvhhat honorable mariage is, to vvith,  
 vvhen the husband vseth his vvife honora-  
 bly and honestly in al respectes, not beastly  
 and filthily according to al kinde of lust &  
 concupiscence. And that the Apostle here  
 exhorteth to this honorable vsage of vved-  
 locke, rather then affirmeth any thing, it  
 is most probable both by that which goeth  
 before & that which immediatly foloweth,  
 al vvwhich are exhortations. & let the Prote-  
 stants giue vs a reason out of the Greeke  
 text, if they can, vvhy they translate the  
 vvordes folovving by vvay of exhortatiō,  
*Let your cōuersation be vvithout coueteousnes*: and not  
 these vvordes also in like maner, *let mariage*  
*be honorable in al*. Certaine it is that the Greeke  
 in both is al one phrase and speache, and  
 Beza, is much troubled to finde a good  
 reason against Erasmus vvho thinketh it is  
 an exhortation. The sentence then being  
 ambiguous and doubtful at the least, vvhat  
 ioly fellovves are these, that wil so restraine  
 it in translation, that it can not be taken in  
 the other sense, and not rather leaue it in-  
 differently, as in the Greeke and vulgar  
 Latin it is, lest the sense of the holy Ghost  
 be

be not that, or not only that, vvhich they translate.

16 Morcouer it is against the profession of cōtinencie in Priests & others, that they translate our Sauours vvordes of single life and the vnmarried state, thus: *Al men can not* Mat. 19. v. 11.

*receiue this saying:* as though it were impossible to liue continent. Vwhere Christ said not so, that al men can not, but, *Al men do not receiue this saying.* But of this I haue spoken more in the chapter of free vvill. Here I adde only cōcerning the vvordes folovving, that they translate them not exactly, nor perhaps vvith a sincere meaning. for if there be chastitie in mariage as vvell as in the single life, as Paphnutius the Confessor most truely said, and they are vvont much to alleage it, then their trāslation doth nothing expresse our Sauours meaning, vvhen they say, *There are some chaste, vvhich haue made them selues chaste* Bibl. 1562. 1577.

*for the kingdom of heauens sake.* for a man might say, al do so that liue chaste in matrimonie. but our Sauour speaketh of them that are impotent and vnable to generation, called \*eunuches or gelded men, and that in three ευνούχοι. diuers kindes: some that haue that infirmitie or maime frō their birth, other some that are gelded aftervvard by men, & other that geld them selues for the kingdom of heauen, not by cutting of thole partes vvhich

ευνούχισαν  
ἐαυτοὺς.

vvhich vvere an horrible mortal sinne, but hauing those partes as other men haue, yet geld them selues (for so is the Greeke) and make them selues vnable to generation. Vvhich howv it can be but by voluntarie profession, promis, and vovv of perpetual continencie which they may neuer breake, let the Protestants tell vs. Christ then as it is most euident speaketh of gelded men, either corporally, or spiritually (vvhich are al such as professe perpetual continencie:) and they tel vs of some that vvere borne chast, and some that vvere made chast by men, and some that make them selues chast: a most folish and false translation of the Greeke vvordes, ευνούχος and ευνουχίζειν.

Mal. 2. v. 7.

φυλάξετε  
ἐκ ζήνῳ  
σιν.

וְשָׁמְרוּ  
בִּקְשׁוּ

The infalli-  
ble iudge-  
mēt of the  
Priests, in  
questions of  
religion.

17 The Bezites here, are blamelesse, vvho trāslate it vvord for vvord, *eunuchs*: but they are more to blame in an other place, vvhere in derogation of the priuilege and dignitie of Priests, they translate thus: *The Priests lippes should preſerue knowledge, and they ſhould ſeeke the Lavv at his mouth.* vvhere in the Hebrue and Greeke it is as plaine as poſſibly can be ſpoken, *The Priests lippes ſhal keepe knowledge, and they ſhal ſeeke the Lavv at his mouth.* Vvhich is a maruelous priuilege giuen to the Priests of of the old Lavv, for true determination of matters in controuerie, and right expounding of the Lavv, as vve reade more fully

Deutero.



Deutero. 17. Vvhere they are commaunded vnder paine of death to stand to the Priests iudgement, vvwhich in this place God by the Prophet Malachie calleth his couenant vvith Leui, and that he vvil haue it to stand, to vvit, in the nevv Testamēt, vvhere Peter hath such priuilege for him and his successors, that his faith shal not faile, vvhere the holy Ghost is president in the Councils of Bishops and Priests. Al vvwhich these Heretikes vvould deface and defeate, by translating the vvordes othervvise then the holy Ghost hath spoken them.

v. 4.

18 And vvhen the Prophet addeth immediately the cause of this singular prerogatiue of the Priest, *quia angelus Domini exercituum est*, because he is the Angel of the Lorde of hostes, vvwhich is also a wonderful dignitie, so to be called: they after their cold maner of profane translation say, because he is the messenger of the Lord of hostes. So doe they in the next chapter call S. Iohn the Baptist, messenger: vvhere the Scripture no doubt speaketh more honorably of him as being Christs precursor, then of a messenger, vvwhich is a terme for postes also and lackies. The Scripture I say speaketh thus of S. Iohn, Behold I send mine angel before thee: and our Sauour in the Gospel, Mat. 11. Luc. 7: telling the people the vvonderful dignities of S. Iohn, and that he vv

Malach. 3.

v. 1.

τὸν ἄγγε-  
λόν μου.  
angelum  
meum.

more

Comment.  
in hunc lo-  
cum.

Hom. 6. in  
Euang.

Malach. 3.  
v. 1.

See Apoc.  
c. 2. and 3.  
In the En-  
glish Bibl.  
1562. To the  
messenger of  
the congrega-  
tion. &c.  
Angelo Ec-  
clesia.

more then a prophet, citeth this place and giueth this reason, *For this is he of vvhom it is vvritten, Behold I send mine Angel before thee. Vvhich* S. Hierom calleth *meritorium αγγελου*, the encrease and augmenting of Iohns merites or priuileges, that in Malachie he is called an Angel: & S. Gregorie saith, he vvhich came to bring tidings of Christ him self, vvas vvortheely called an Angel, that in his very name there might be a dignitie. and al the fathers, and al vvith and reason conceiue a great excellencie in this name: only our profane Protestants that thinke of al diuine things and persons most basely, translate accordingly, euen in the foresaid Gospel also, making our Sauour to say, that Iohn vvas more then a prophet, because he vvas a messenger. Yea vvhere our Sauour him self is called, *Angelus Testamenti*, the Angel of the Testament, there they translate, the messenger of the covenant.

19 If S. Hierom in al these places had translated, *nuntium*, then the English vv ere, messenger: but translating it, *angelum*, and the Church and al antiquitie so reading and expounding it as a terme of more dignitie & excellencie, vvh at meane these base companions to disgrace the very eloquence of the Scripture, vvhich by such termes of amplification vvould speake more significantly and emphatically: vvh at meane they

they (I say) that so inueigh against Castaleo for his profanenesse, them selues to say, for Angel, Messenger, for Apostle, Legate or Embassadour, and the like? Are they afraid, lest by calling men Angels, it vould be mistaken, as though they vvere Angels in deede by nature? then S. Paul spake dangerously, vwhen he said to the Galatians, *As Gods Angel* Gal. 4. v. 14. *you receiued me, as Christ Iesus.* But to procede.

20 It is much for the authoritie and dignitie of Gods Priests, that they do binde and loose, and execute al Ecclesiastical function as in the person & povver of Christ, vvwhose ministers they are. So S. Paul saith, 1 Cor. 2. v. 10. that vwhen he pardoned or released the penance of the incestuous Corinthian, he did it *in the person of Christ.* that is (as S. Ambrose expoundeth it) in the name of Christ, in his steede, as his Vicar and deputie. but they translate it, *In the sight of Christ.* Vvhere it is euident they can not pretend the Greeke, & if there be ambiguitie in the Greeke, the Apostle him self taketh it avvay interpreting him self in the very same case, whē he excommunicateth the said incestuous person, saying, that he doth it, *in the name and* 1 Cor. 5. v. 4. *vvith the vertue of our Lord Iesus Christ:* so expounding vvhat he meaneth also in this place.

21 And it may be, that for some such purpose they change the auncient and accustomed

ἐν ᾧ ὡς  
πρὸς Χριστὸν.



Mat. 2.

No. Test.

1580.

τὸ εἶναι εἰς

ἄρχοντα

τὸ διοικῆναι

לְהָיוֹת

מֹשֶׁל.

ποιμαίνω.

ποίμανε.

A. 5.

1 Cor. 4. v.

21. &amp; c. 5. v.

5. &amp; 2 Cor.

10. v. 4. &amp; 8.

stomed reading in these vvordes of S. Matthevv, *Ex te enim exiet dux qui regat populum meum Israel*: translating thus, *Out of thee shal come the Governour that shal feede my people Israel. for, that shal rule my people Israel*. This is certaine that it is a false translation, because the Prophets vvordes *Mich. 5.* (cited by S. Matthevv) both in Hebrue & Greeke, signifie only a ruler or Gouvernour, & not a Pastor or feeder. Therefore it is either a great oversight, vvchich is a small matter in cōparison of the least corruption: or rather because they doe the like *Act. 20. v. 28*, it is done to suppress the significatiō of Ecclesiastical povver and gouernement, that concurrerth vvith feeding, first in Christ, and from him in his Apostles and Pastors of the Church, both vvchich are here signified in this one Greeke vvord, to vvite, that Christ our Sauour shal rule and feede, (*Psal. 2. Apoc. 2. v. 27*) yea he shal rule in a rod of yron: and from him, Peter and the rest, by his cōmission giuen in the same vvord *feede and rule my sheepe*: *Io. 21*: yea and that in a rod of yron, as vvhen he strooke Ananias and Sapphira to corporal death, as his successors doe the like offenders to spiritual destruction (vnles they repent) by the terrible rod of excomunication. This is imported in the double signification of the Greeke vvord, vvchich they to diminish Eccle-

Ecclesiastical authoritie, they translate, *feede*, then, *rule*, or *gouverne*.

22 To the diminishing of this Ecclesiastical authoritie, in the later end of the reigne of king Henrie the eight, & during the reigne of king Edvvard the sixt, the only translation of their English Bibles, vvas,

*Submit your selues vnto al maner ordināce of man: vwhether it be* VNTO THE KING, AS TO THE βασιλεὶ ὡς ὑπέρχοντι.  
CHEEFE HEAD. I Pet. 2. Vwhere in this

Queenes time, the later translatours can not finde those wordes novv in the greeke, but do trāslate thus, *To the king as hauing preeminence: or, to the king as the Superior.* Vwhy so? because then the King had first taken vpon him this name of *supreme head* of the Church, and therefore they flattered both him and his sonne, til their heresie vvas planted, making the holy Scripture to say that the king vvas, *the Cheefe head*, vvhich is al one vwith, *supreme head*: but novv being better aduised in that point (by Calvin I suppose Bibl. 1577. 1579. and the Lutherans of Magdeburge, vwho Calu. in c. 7. Amos. Magdeb. in pract. Cent. 7. fo. 9. 10. doe ioynly inueigh against such title, and Calvin against that by name, vvhich vvas 11.

first giuen to king Henrie the eight) and because they may be bolder vwith a Queene then vwith a king, and because novv they thinke their kingdom is vvel established, therfore they suppress this title in their later

Q ter



ter translations, & vvould take it from her altogether if they could, to aduance their ovvne Ecclesiastical iurisdiction, vvithout any dependence of the Queenes supreme gouvernement of their church, vvhich in their conscience (if they be true Calvinists, or Lutherans, or mixt of both) they do and must mislike.

Epist. 7. ad  
Timotheum.

23 But howsoever that be, let them iustifie their translation, or confesse their fault. and as for the kings supremacie ouer the Church, if they make any doubt, let them read S. Ignatius vvordes, who vvvas in the Apostles time, euen vvhen S. Peter gaue the foresaid admonition of subiection to the king, and knew very vvell how far his preeminence extended, and therfore saith plainly in notorious vvordes, that, vve must first honour God, then the Bisshop, & the the king. because in al thinges nothing is comparable to God, & in the Church, nothing

εἰν ἄρχον-  
τιν.  
βῆρωσι  
ἡμῶν, ὅτι πα-  
τρὶς ἀγα-  
θῶν ἐν ἀν-  
θρώποις  
ἀναβέβη-  
κός.

greater then the Bisshop, vvho is consecrated to God for the saluation of the vvhole vvorld; and among magistrates & temporal rulers, none is like the king. See his<sup>b</sup> other vvordes immediatly folovving, vvhere he preferreth the Bisshops office before the kings and al other thinges of price among men.

24 But in the former sentence of S. Peter, though they haue altered their translation



tion about the kings headship, yet there is one corruption remaining still in these vvordes, *Submit your selues vnto al manner ordinance of man.* Vvhercas in the Greeke it is vvord for vvord as in the old πάσῃ ἀν-  
vulgar Latin translation, *omni humana creatura*, θρασύνη κτί-  
and as vve haue translated, *to euery humane* σεί.  
*creature:* meaning temporal Princes and Ma- 1 Pet. 2. v. 13.  
gistrates, as is plaine by the exemplification 14.  
immediatly folowing, of king, and dukes and other sent or appointed by him. But they in fauour of their temporal statutes, actes of Parliament, Proclamations & Iniunctions made against the Catholike religion, do translate all vvith one consent, *Submit your selues to al manner ordinance of man.* Doth *κτίσις* signifie *ordinance*? or is it al one to be obedient to euery one of our Princes, and to al manner ordinance of the said Princes?

25 A strange case and much to be considered, howv they vvring and vvrest the holy Scriptures this vvay and that vvay and euery vvay to serue their heretical proceedings. For vvhen the question is of due obedience to Ecclesiastical canons, and decrees of the Chutch and general Councils, vvhere the holy Ghost by Christs promis is assistant, and vvhereof it is said, *If he beare* Mat. 18.  
*not the Church, let him be vnto thee as an heathen & Pub-*  
*licane:* and, *He that heareth you, heareth me: he that* Luc. 10.

Q ij despi-

*despiseſt thou, deſpiſeſt me: there they crie out aloud, and odionſly terme al ſuch ordinances, mens traditions, and, commaundements of men, & moſt deſpitefully contemne and condemne them. but here, for obedience vnto tēporal edictes & Parliament-ſtatutes daily enacted in fauour of their ſchiſme and hereſies, they once malitiouſly forged, and ſtill vickedly reteine vwithout alteration, a text of their ovvne, making the Apoſtle to commaund ſubmiſſion vnto al maner ordināce of man, vwhereof hath enſued the falſe crime of treaſon and cruel death for the ſame, vpon thoſe innocent men and glorious martyrs, that choſe to obey God and his Churches holy ordinances, rather then mans ſtatutes and lavves directly againſt the ſame.*

## CHAP. XVI.

*Heretical tranſlation againſt the Sacrament  
of MATRIMONIE.*

I **B**VT as they are iniurious tranſlatours to the ſacred Order of Priethod, ſo a mā vwould thinke they ſhould be very frendly to the Sacrament of Matrimonic. for they wōld ſeeme to make more of Matrimonic then vve doe, making it equal at the leaſt vwith virginie. Yet the truth is, vve make it, or rather the Church of God eſteemeth it

it as a holy Sacrament, they doe not : as giuing grace to the married persons to liue together in loue, concord, and fidelitie: they acknowvledge no such thing. So that Matrimonie vvith them is highly esteemed in respect of the flesh, or (to say the best) only for a ciuil cōtract, as it is among Iewes & Pagans: but as it is peculiar to Christians, and (as S. Augustine saith) in the sanctification also and holines of a Sacrament, they make no account of it, but flatly deny it.

2 And to this purpose they translate in the epistle to the Ephesians, 5. vvhere the Apostle speaketh of Matrimonie, *This is a great secrete.* Vvhereas the Latin Church and al the Doctōrs thereof haue euer read, *This is a great Sacrament:* the Greeke Church and al the fathers thereof, *This is a great myserie.* because that vvhich is in Greeke, myserie: is *μυστήριον.* in Latin, Sacrament: & contrarievvise, the vvordes in both tongues being equiualent. so that if one be taken in the large signification, the other also: as, Apoc. 17. *I vvill shew thee the sacramēt of the vvoman.* & *I vvill shew thee the myserie of the vvoman.* and so in sundrie places. *μυστήριον.* againe if one be restrained from the larger signification, and peculiarly applied, signifie the Sacraments of the Church, the other also. As, *the Sacrament of the body and bloud of Christ:* or, *the Myserie of the body*

*Sacramentū  
hoc magnū  
est.*

*Sacramentū  
μυστήριον.*



Duo Sacra-  
menta.

Δύο μυστή-  
ρια.

and bloud of Christ: and the Caluinists in  
their Latin and Greeke Catechisme say,  
*duo Sacraments. or, two Mysteries.*

3 This being so, vvhat is the fault of their  
translation in the place aforesaid? this, that  
they translate neither, *Sacrament*, nor, *Mysterie*.  
As for the vvord *sacrament*, they are excused,  
because they translate not the Latin: but  
translating the Greeke, vvhy said they not,  
*Mysterie*, vvhich is the Greeke vvord here in  
the Apostle? I meane, vvhy said they not of  
Matrimonie, *This is a great Mysterie*? No doubt  
there can be no other cause, but to auoid  
both those vvordes, vvhich are vsed in the  
Latin and Greeke Church, to signifie the  
Sacraments. For in the Greeke Church the  
Sacrament of the body and bloud it self is  
called but a mysterie or mysteries, vvhich  
yet the Protestants them selues call a true  
Sacrament. Therefore if they should haue  
called Matrimonie also by that name, it  
might easily haue sounded to be a Sacra-  
ment also. But in saying it is a great secrete,  
they put it out of doubt, that it shal not be  
so taken.

Vvere it ho-  
nest or law-  
full to trans-  
late, *Baptiso*,  
I vvash: or  
*Baptismus*,  
vvashing:  
or *Euāgelii*,  
good ge-  
vvess: yet the  
vvords pro-  
phanely ta-  
ken, signifie  
no more.

4 They vvil say vnto me, Is not euery sa-  
crament and mysterie, in english a secrete?  
yes, as Angel, is a messenger: and Apostle,  
one that is sent. but vvhen the holy Scrip-  
ture vseth these vvordes to signifie more ex-  
cellent

cellent and diuine thinges then those of the  
common sort, doth it become translators  
to vse baser termes in steede therof, and so  
to disgrace the vvriting & meaning of the  
holy Ghost? I appeale to them selues, when  
they translate this vvord in other places,  
vvwhether they say not thus, *And vvithout doubt*  
*great was that MYSTERIE of godlines: God was shewed*  
*manifestly in the flesh &c.* againe, *The MYSTERIE*  
*vvhich hath beene hid since the vvorld began: but nowv is*  
*opened to his saintes.* againe, *I shew you a MYSTE-*  
*RIE, vve shal not al sleepe, but vve shal al be changed,*  
and the like. Vvhere if they should traslate,  
secrete, in steede of, mysterie, as the Bezites  
doe in one of these places, saying, *I vvill shew*  
*you a secrete thing:* vvhat a disgracing and deba-  
sing vv ere it to those high mysteries there  
signified? And if it vv ere so in these, is it  
not so in Matrimonic, vv hich the Apostle  
maketh such a mysterie, that it representeth  
no lesse matter then Christ and his Church  
and vv hatsoeuer is most excellent in that  
coniunction? Novv then, if in al other pla-  
ces of high mysterie they translate it also  
mysterie, as it is in the Greeke, and only in  
Matrimonic do not so, but say rather, *This is*  
*a great secrete,* vsing so base a terme in so high  
& excellent a mysterie, must vve not needes  
thinke, (as no doubt it is) that they doe it  
because of their Heretical opinion against

1 Tim. 3.

Col. 1. v. 26.

Eph. 3. v. 9.

1 Cor. 2. v.

11.



the Sacrament of Matrimonie, and for their base estimation thereof?

51 But they vvill yet replie againe, & aske vs, vvhat vve gaine by translating it either Sacrament, or mysterie? Doth that make it one of the Sacraments properly so called, to vvill, such a Sacrament as Baptisme is? no surely. but howvsoever vve gaine othervvise, at least vve gaine the commendation of trew translators, vvwhether it make vvith vs or against vs. for othervvise it is not the name that maketh it such a peculiar Sacrament. for (as is said before) Sacrament is a general name in Scripture to other things. neither do vve therefore so translate it, as though it vvwere forthvvith one of the 7 Sacraments, because of the name: but as in other places vvheresoeuer vve finde this vvord in the Latin, vve translate it, Sacrament (as in the Apocalypse, *the Sacrament of the vvoman*) so finding it here, vve do here also so translate it. and as for the diuers taking of it here, and els vvhere, that vve examine othervvise, by circumstance of the text, and by the Churches and Doctors interpretation: and vve finde that here it is taken for a Sacrament in that sense as vve say, *seven Sacraments*: not so in the other places.

Apoc. 17.

6 As vvhen vve read this name *Iesus* in Scripture common to our Sauour and to other



other men, vve translate it alvvaies alike,  
*Iesus*: but vwhen it is <sup>b</sup>I E S V S Christ, and <sup>b</sup>Iude. v. c.  
vwhen some other *Iesus*, <sup>c</sup>vve knowv by <sup>c</sup>Act. 7. v.  
other circumstances. likevvise presuppose <sup>45.</sup>  
Baptisme in the Scripture vv ere called a sa- <sup>Colos. 4.</sup>  
crament: yet the Protestants them selues <sup>v. 11.</sup>  
would not, nor could thereby conclude,  
that it vv ere one of their tvvo Sacraments.  
yet I trov v they vv ould not auoid to trans-  
late it by the vv ord sacrament, if they foud  
it so called: euen so vve finding Matrimo-  
nie so called, do so translate it, neither con-  
cluding thereby that it is one of the Seuen,  
nor yet suppressing the name, vv hich no  
doubt gaue some occasion to the Church  
and the holy doctors to esteeme it as one  
of the Seuen. They cōtrariēvvise, as though  
it vv ere neuer so called, suppress the name  
altogether, calling it *a secrete*, to put it out of  
al question, that it is no Sacrament: vv hich  
they vv ould not haue done, if the Scrip-  
ture had said of Baptisme or the Eucharist,  
*This is a great Sacrament.* So partial they are to  
their ovvne opinions.

CHAP. XVII.

Heretical translation against the B. SA-  
CRAMENT, and SACRIFICE,  
and ALTARS.

NOVV

I



Ovv let vs see concerning the Eucharist, vvhich they allowv for a Sacrament, howv they handle the matter to the disgracing and defacing of the same also. They take avvay the operation and efficacie of Christes blessing pronounced vpon the bread & vvine, making it only a thanks-giuing to God: and to this purpose they translate more gladly, *thanks-giuing*, then, *blessing*. as Matth. 26. the Greeke vvordes being *tvvo*, the one signifying properly, to *blesse*: the other, to *giue thanks*: they translate both thus, *vhen he had giuen thanks*. likevvise Marc. 14. in the Bible printed 1562. And vvhen they translate it, *blessing*, they meane nothing els but giuing thanks, as Beza telleth vs in his Annotations Mat. 26. v. 26. We reply and by most manifest Scripture proue vnto them, that the former Greeke vvord doth not signifie thanks-giuing properly, but *blessing*, and a blessing of creatures to the operation of some great effect in them: as vvhe Christ tooke the five loaves & *tvvo* fishes, to multiplie them, *he blessed them* Luc. 9. Vvhat say they to this thinke you? Doth not the Greeke vvord here plainly signifie, *blessing* of creatures? No, (saith Beza) *no doubt but here also it signifieth giuing-thanks*. Howv Beza? he

ευλογησας.  
ευχαριστη-  
σας.  
Bib. 1562.  
1577.

Great difference in the scriptures, betvvene blessing, and giuing of thanks.

Benedixit eis.  
ευλογησεν  
αυτους.  
Anno. in 9.  
Luc. v. 16.



he addeth, Not as though, Christ had giuen thanks to the bread, for that were to absurd: but we must mollifie this interpretation thus, that he gaue thanks to God the father for the loaves and the fishes. Is not this a notable exposition of these vvordes, *benedixit eis?*

2 Vve aske him in the like cases, vwhen God blessed Adam and Eue, Gen. 1. & 9. *εὐλόγησεν* Noe and his children, saying, Increase and mul- *αὐτοῦς.* tiplie: vwhen he blessed the children of Israël, and they *Psalm. 106.* multiplied exceedingly, vwhen he blessed the later things *εὐλόγησεν* of Iob more then the first. Iob. 42. Vvas this also a *ταῖς ἐσχάταις.* giuing of thanks, and not an effectual blessing vpon these creatures? Vwhat vvil they say, or vwhat difference vvil they make? As God blessed here, so he vvas God and man that blessed the loaves and fishes there. If they vvil say he did it as man, and therfore it was a giuing of thanks to God his father: to omit that he blessed them as he multiplied them, that is, rather according to his diuine nature then humane: vve atke them, vwhen he blessed as man, vvas it alwaies giuing of thanks? he blessed the litle children, he blessed his disciples, *Luc. 24.* vwhen he ascended: vvas this giuing thākes for them, as Beza, expoundeth his blessing of the loaves & fishes? Vwhen \* vve blesse \* *Beza loco citato.* the table or the meate vpon the table, vwhen S. Paul saith, 1 Timoth. 4. al meate is lawvful



ἀγιάζεις,  
Which word  
cā neuer sig-  
nifie, giuing  
thanks.

τὸ πίνειον  
τῆς ὕδα-  
τος ὃ εὐ-  
λογοῦμεν.

ὃ εὐλογοῦν-  
τες καὶ εὐ-  
λογοῦμεν.

Annot. in  
1 Cor. 10.  
v. 16.

εὐλόγησεν  
αὐτοὺς.

lawful that \* is sanctified by the vword & by praier : is al this nothing but giuing thanks. So saith Beza in expresse vvordes. 3 Vve goe forvard, and proue the contrarie yet more manifestly, in the very matter of the B. Sacramente, for the vvhich they multiplie al the foresaid absurdities. Vve tell them that S. Paul saith thus, *The chalice of blessing, vvhich vve blesse, is it not &c.* how could he speake more plainely, that the chalice or cuppe (meaning that in the cuppe) is blessed? Vvhich S. Cyprian *de Can. Do.* explicateth thus, *Calix solemnī benedictione sacratus,* *The Chalice consecrated by solemne blessing.* Oecumenius thus, *The Chalice vvhich blessing, vve prepare.* that is, which vve blesse & so prepare. for so it must signifie, & not as Beza vvould haue it, *vvhich vwith thanks giuing vve prepare.* and that I proue by his ovvne vvordes immediatly before, vvhich he saith that the Greeke vword being vsed of the Apostle transitiue-ly, that is, vvith a case folovving, can not signifie giuing thanks. How then can it so signifie in Oecumenius vvordes, vvho doth interpret the Apostles meaning by the Apostles ovvne vvordes and phrase? yea (that you may note a notorious contradiction) how doth Beza then in the place of Luke before alleaged (vvhich the same Greeke vword is a plaine transitiue as in this place

place) expound it of giuing thanks for the bread and fishes? A lyer (they say) must be mindeful, to make his tale agree in euery point. He that before forced the vvord in euery sentēce to be nothing els but thanks giuing, euen vvhen it vvas a plaine transitiue, nowv confesseth that he neuer read it in that signification, vvhen it is a transitiue. and so vve haue that the blessing of the cuppe or of the bread, is not giuing thanks as they either translate, or interpret it.

4 And surely in the vvord *εὐλογεῖν* this is most euidēt, that it signifieth in this case the blessing & consecration of the creature or element: in so much that S. Basil and S. Chrysostom in their Liturgies or Masses, say thus by the same Greeke vvord: *Βlessē ὁ εὐλόγητον ἅ-  
Lord the sacred bread. and, Blesse ὁ Lord the sacred cuppe. ἄρτον. τὸ  
and vvhy or to vvhat effect? It folovveth, πίνετον.  
changing it by the holy spirit. Vvhere is signified μεταβα-  
the transmutation and cōsecration thereof λων.  
into the body and bloud. But in the other  
vvord *εὐχαρισεῖν* there may be some questiō,  
because it signifieth properly to giue than-  
kes, and therfore may seeme to be referred  
to God only, and not to the element and  
creature. But this also vve finde contrarie  
in the Greeke fathers, vvho vse this vvord  
also transitiuely, saying, *panem et calicem eucha- τὸν ἄρτον  
ristifatos, or, panem in quo gratia acta sunt. that is the εὐχαρισ-  
bread θέντα.**



bread and the cuppe made the Eucharist: the bread over  
 which thanks are given: that is, which by the word  
 of prayer and thanks-giving is made a consecrated meate,  
 the flesh and blood of Christ, as S. Iustine in fine  
 2 Apolgo. and S. Irenæus li. 4. 34. in the  
 same places expound it. Vvhereas it may  
 also signifie that, for vvwhich thanks are  
 given in that most solemne sacrifice of the  
 Eucharist, as S. Denys in one place seemeth  
 to take it. Eccl. Hier. c. 3 in fine. Vvho in the self  
 same chapter speaketh of the consecration  
 thereof most evidently.

ἀξιῶν ἐν-  
 χαριστέας  
 τῶν σω-  
 πείων.

5 Vvhereby vve haue to note that the  
 Heretikes in vrging the vvord, Eucharist, as  
 mere thanks-giving, thereby to take away  
 blessing and consecration of the elements  
 of bread and vvine, do vnlearnedly and  
 deceitfully. because al the fathers make  
 mention of both: S. Paul also calleth it,  
 blessing of the chalice, vvwhich the Euāgelists  
 call, giuing of thanks. Vvhose vvordes  
 Theophylacte explicateth thus, THE CHA-  
 LICE OF BLESSING, that is, of the Eucharist.  
 For holding it in our handes, vve blesse it,  
 & giue thanks to him that shed his blood  
 for vs. See here both blessing, & Eucharist,  
 blessing the chalice, and thanks-giuing to  
 Christ. S. Iames and the Greeke fathers in  
 their Liturgies, put both vvordes in the  
 consecration of eche element, saying thus,  
 giuing thanks, sanctifying, breaking: and, giuing thanks,  
 blessing.

Liturg. S.  
 Iac. Basil.  
 Chrys.



bleſſing, ſanctifying: and, taking the cuppe, giuing *ευχαριſτας*,  
 thanks, ſanctifying, bleſſing, filling it vvith the holy *ευλογιſτας*,  
 Ghoſt, he gaue it to vs his Diſciples. S. Chryſoſtom *αγιαſτας*.  
 vvho in many places of his vvorkes ſpea- Hom. 2. in  
 keth much of thanks-giuing in theſe holy Tim. 2.  
 mysteries, doth he not as often ſpeake of Hom. 83. in  
 the bleſſing, conſecration, yea and the tranſ- Mat.  
 mutation thereof, & that vvith vvhat vvor- Ho. de Iuda  
 des, and by vvhat povver it is done? Doth proditore.  
 not S. Auguſtine ſay of the ſame, *benedicitur*  
*& ſanctificatur*, it is bleſſed and ſanctified, vvho often Aug. ep. 90.  
 ſpeaketh of the ſolemne giuing of thanks De bono vi-  
 in the ſacrifice of the Church? Doth not duit. c. 16.  
 the Church at this day vſe the very ſame  
 termes, as in S. Auguſtines time, *Gratias aga-*  
*mus Domino Deo noſtro*, Let vs giue thanks to the Lord  
 our God. and, *Perè dignum & iuſtum eſt. ſemper & vbique*  
*tibi gratias agere &c.* It is very meete and right, alvvayes  
 and in al places to giue thee thanks: Vvich the  
 Greeke Church alſo in their Liturgies ex-  
 preſſe moſt abundantly? yet doth there  
 ſolovv bleſſing & conſecration, and vvhat-  
 ſoeuer S. Ambroſe deſcribeth to be done  
 in this holy ſacrifice, touching this point,  
 vvriting thereof moſt excellently in his  
 booke *de ijs qui inſitiantur myſterijs. c. 9.*

6 Of al vvich, this is the concluſion, that  
 the Eucharift is a ſolemne name, taken of  
 the vvord *ευχαριſται*, ſo called, becauſe  
 this Sacrament and ſacrifice is bleſſed and  
 conſecrated vvith praier & thanks-giuing,

as S. Iustine speaketh, and because in this sacrifice so blessed and consecrated into the body and blood of Christ, him we offer vp a most acceptable oblation of thanksgiving, and a memorie of al Gods marvellous benefites toward vs. In this sense the fathers and the holy Church speake of the Eucharist, including al the rest, to wit Sacrament, sacrifice, blessing, & consecration, without which this were no more to be called Eucharist, then any other common giuing of thakes, as S. Irenæus doth plainly signify, when he declareth, *but being before bread, and receiuing the inuocation of God ouer it, now is no more common bread, but the Eucharist, consisting of two things, the earthly, and the heavenly.* So that it is made the Eucharist by circumstance of solemne wordes and ceremonies, & therefore is not a mere giuing of thanks: and further we learne, that S. Iustines and S. Irenæus wordes before alleaged, *Panis & calix Eucharistisatus*, signifie, *the bread and chalice made the Eucharist*: and consequently we learne that the action thereof, is, by thanksgiving to make the Eucharist. and because the other word of blessing & this of thanksgiving are vsed indifferently one for another in Christs action about this Sacrament, we learne vndoubtedly, that when it is said, *Ἀλογιῶς*, or, *εὐχαρισῶς*, the meaning is, blessing, & giuing thanks, he made the Eucharist

*Ἀλογιῶς*  
*θεῷ.*  
*εὐχαρισ-*  
*τῶν.*

rist of his body and bloud, that is the Sacrament and Sacrifice of a singular thanksgiving, vvhich (as S. Augustine often is vvont to say) the faithful only do knowv & vnderstand in the sacrifice of the Church: and because the faithful only vnderstand, therefore the Protestants and Caluinistes are so ignorant in this mysterie, that to take away al the dignitie thereof they bend both their expositions and translations.

7 After they haue turned blessing or consecration into bare thanksgiving, vvhich is one steppe tovvard the denying of the real presence, they come neerer, and so include Christ in heauen, that he can not be vvithal vpon the altar, translating thus, *Vvhom heauen must containe, vntil the times that al things be restored.* A&t. 3. v. 21. and yet Beza vvorse, and he that alleageth him, M. Vvhitakers: *vvho must be contained in heauen.* Vvhich is so far from the Greeke, that not only Illyricus the Lutheran, but Caluin him self doth not like it. Beza protesteth that he so trāslateth of purpose to keepe Christs presence from the altar: and vve maruel the lesse, because vve are wel acquainted vvith many the like his impudēt Protestatiōs. M. Vvhitak. only vve do maruel at, that he should be either so deceiued by an other mans translation, or him self be so ouerseen in the Greeke

R vvord

ὅν θεὸς οὐ-  
ρανὸν δι-  
ξασθαι  
ad iat. camp.  
pag. 43.



N<sup>ext</sup> day

vword, that he knowveth not a mere deponent and onely deponent, from a passiue.

Ibid. pa. 84.

8 This doth not become him that \* obie-

If he had  
not yet tried  
him, he pre-  
sumed to  
belye him,  
before he  
knev him.

cteth ignorance of the Greeke to an other man, and that after he had vvell tried by publike conference, that he vvas not ignorant: & so obiecteth it as though he knevv not three vvordes in that tongue, vvhereas he had heard him reade & interpret S. Basil, not the easiest of the Greeke Doctors. This is palpable impudencie and a face that can not blush, and ful of malice against the sainctes of God, vvho if they knevv not a vword in the Greeke tongue, vv ere neuer the vvorse, nor the lesse learned, but among fooles and children, that esteeme learning by such trifles, vv hich Grammarians knowv far better then great Diuines. For vv ere not he a vvise man that vvould prefer one Maister Humfrey, Maister Fulke, Maister Whitakers, or some of vs poore mē, because vve haue a litle smack in the three tonges, before S. Chrysostom, S. Basil, S. Augustin, S. Gregorie, or S. Thomas, that vnderstoode vvell, none but one? Hovvbeit if they esteeme learning by knowvledge of the tongues, they vv il not (I trov v) compare vvith Catholikes, either of former time, or of these later age, specially since their nev v Gospel began: & if they vv il cō-

pare

pare with vs herein for their simple credite, vve may perhaps giue them occasion ere it be long, to muster their men al at once, if they dare fhev their face before our campe of excellent Hebricians, Grecians, Latinistes, of absolute linguistes in the Chaldee, Syriake, Arabike & c. vvhom they must needs confesse to haue been, and to be euen at this day, their Maisters and teachers.

9 But to returne to you M. Vvhitakers, greater is your fault in diuinitie, then in the tonges, vwhen you make your argument against the real presence out of this place, as out of the Scripture & S. Peter, vvhence they are Bezas vvordes, and not S. Peters. Againe, vvhether you take Bezas vvordes, or S. Peters, your argument faileth very much, when you conclude that Christs natural body is not in the Sacrament, because it is placed and contained in heauen. For S. Chrysostom telleth you, that *Christ ascending into heauen, both left vs his flesh, and yet ascending hath the same.* and againe, *O miracle, saith he: He that sitteth aboue vvith the Father, in the same moment of time is handled vvith the handes of al.* This is the faith of the auncient fathers, M. Whitakers, and this is the Catholike faith, and this is (I trovv) an other maner of faith and far greater, thus to belecue the presence of

Ho. 2 ad po.  
Antioch.

Li. 3 de Sa-  
cerdotio.

R ij Christ

Christ in both places at once, because he is omnipotent and hath said the vword: then your faith (vwhereof you boast so much) vvhich beleueth no further then that he is ascended, and that therefore he cannot be present vpon the altar, nor dispose of his body as he list.

\* Chap. 1.  
numb. 38.

τὸ πρῶτον  
τὸ ἐν χύλιν  
μυστήριον.

10 Again it is a very famous place for the real presence of the blood (vvhich vve haue handled at large \* els vvhether, but here also must be breifely touched) vvhhen our Sauour saith, Luc. 22. *This is the Chalice the new Testamēt in my blood, vvhich (Chalice) is shed for you.* For so (vvhich) must needs be referred according to the Greeke. In which speache, Chalice must needs be taken for that in the chalice, and that in the chalice must needs be the blood of Christ, & not wine, because his blood only vvas shed for vs. & so vve do plainly proue the real presence,

in 1 Cor. ca.  
15. ho. 24.

ἐν τῇ ἐμῇ  
ἀγία τῇ  
ἐν χύλιν  
μυστήριον.

according as S. Chrysostom also said, *Hoc quod est in calice, illud est quod fluxit de latere. That vvhich is in the Chalice, is the same that gushed out of his side.* Al vvhich most necessarie deduction Beza vould defeate, by saying the Greeke is corrupted in al the copies that are extant in the vworld, and by trāslating thus cleane othervvise then the Greeke vvil beare, *This cuppe is the new Testamēt in my blood, vvhich (blood) is shed for you.*

II But



11 But what pertaineth this to the English Heretikes, Who translate, *vvhich is shed*, so indifferently that it may signifie, *vvhich cuppe* or, *vvhich blond* is shed? Thus far it pertaineth, because they do not only defend this translation by al meanes, but they tel vs plainly namely Fulke, that they referre (vvhich) to the vword *blond*, and not to the vword *cuppe*, euen as Beza doth, asking vs vvhath Gram-  
 marian vwould referre it othervvise. in vvhich questiō he sheweth him self a very simple Grāmariā in the Greeke, or a madde heretike, that either knowveth not, or vvil not knowv, that in the Greeke it can not be so referred, and consequently peither in latin nor English, vvhich in true translation must folovv the Greeke. but of these and other their foule and manifold shiftes to auoid this place, \* I haue spokē in an other place of this booke.

Ad rat. Cāp.  
 pag. 34.

Against D.  
 Sand. Rocks  
 pag. 329.

Chap. 1. 25.  
 37. 38. &c.

12 Only M. Whitakers (to say truely) hath brought somevvhat to the purpose, to vvith, that S. Basil readeth the Greeke as they translate. But he doth vvell to make light of it, because it is euident that S. Basil cited not the text of the Euangelist, but the sense, vvhich Beza noteth to be the custom of the auncient fathers, telling vs vvithal that therefore the reading of the fathers, is no certaine rule to reforme or alter the wordes

Pag. 35.

Præf. in nō.  
 Test. an.  
 1556.

of Scripture according to the same : and it is very like that if Beza or Fulke his aduocate had thought S. Basils reading of any importance, they vould haue vsed it long since, rather then so many other shiftes and so absurd, as they doe: vnlesvve may thinke they knevv it not, and therfore could not vse it. But for S. Basil, according to the sense he citeth it very truely : for, vvwhether vve say, *the Cuppe that is shed*, or, *the bloud that is shed*, both signifieth the bloud of Christ shed for vs, as S. Basil citeth it. the differēce is, that referring it to the cuppe, as S. Luke hath it, it signifieth the bloud both present in the cuppe, and also then shed in a Sacrament at the last supper : but referring it to the vvord *bloud*, as S. Basil doth, & as they translate, it may signifie the bloud shed on the crosse also, yea (as these translatours meane and vould haue it) only that on the Crosse, not considering that the Greeke vvord is the present tense, and therfore rather signifieth the present sheding of his bloud then in mystical sacrifice, then the other visible sheding thereof, vvwhich vvas to come in the future tense. Lastly, they translate S. Lukes Gospel, and not S. Basil: and therfore not folovving S. Luke, they are false translators, hovvsoever S. Basil readeth.

13 As this fals hood is both against Sacra-  
ment and Sacrifice, so against the Sacrifice  
also of the altar it is, that they controule S.  
Hieroms translation in the old Testament  
concerning the sacrifice of Melchisedec,  
*Who brought forth bread and wine: Gen. 14. v. 18.*  
that is, offered or sacrificed bread & wine:  
vvhich vve proue to be the true sense and  
interpretation ( & that this bringing forth  
of bread & wine, vvas sacrificing thereof )  
not only by al the fathers expositions that  
vwrite of Melchisedeks priesthod, ( *Cypr. epist.*  
*63. Epiph. har. 15. & 79. Hiero. in Mat. 26. & in epist. ad*  
*Euagrium.* ) & by the Hebrue vvord vvhich  
is a vvord of sacrifice, *Iud. 6. v. 18:* and \* by  
the greatest Rabbines and Hebricians that  
vwrite thereof, but vve proue it also by  
these vvordes of the very text it self,  
*He brought forth bread and wine, for he vvas the Priest*  
*of God most high.* Vvhich reason immediatly  
folovving, *Because he vvas Gods Priest,* proueth  
euidently that he brought it not forth in cō-  
mon maner as any other man might haue  
done, but as Gods Priest, vvwhose office is to  
offer sacrifice. This cōsequence is so plaine,  
that for auoiding thereof, the Aduersaries  
vvil not haue it translated in any vvise, *For*  
*he vvas the Priest,* as though the Scripture gaue  
a reason vvhy he brought forth bread and  
wine: but, *and he vvas a Priest, &c.* Vvrangling

The sacrifice  
of Melchi-  
sedec.

חֻצִּיא

See Pet. Ga-  
lat, li. 10 c. 4.  
et s. et Chro.  
Genebrardi  
pag. 13.

לֹא הָיָה  
לוֹ שֵׁם

וְהָיָה  
כְּהֵן

R. iiii

about



about the signification of the Hebrue conjunction.

Beza annot.  
in 1 Luc. v.  
42.

No. Test. an.  
1580.

Benedicta  
tu & c.  
& benedi-  
ctus. & c.  
καὶ ὁλο-  
κληρως.

Gen. 14. v.  
18.

14 Vvherein the reader may see their exceeding partiality & wilfulnes. For, besides infinite like places of Scripture, whereby vve do easily see that this Hebrue particle is vsed to giue a reason or cause of a thing, them selues also in an other place proue it for vs, and that by the authoritie of Theophylacte, & allegation of examples out of the Scripture, and translate accordingly thus: *Blessed art thou among vvomen, because the fruite of thy wombe is blessed.* Let them giue vs a reason, vvhy the said Coniunction is here by their translation, *quia*, or, *enim*, vvhere it vv as neuer so translated before, and it must not be in any case in the other place of Genesis, vvhere it hath been so translated and generally receiued euē in the primitiue Church. In other places of Scripture also vv which Theophylacte alleageth, and many moe may be alleaged, they cōfesse and like very vvell it should so signifie: only in the place of Genesis, they can not abide any such sense or translation thereof: but, *He brought forth bread and vvine, and he vv as the Priest, &c.* not, *because he vv as the Priest*: Vvhat is the cause of this their dealing? None other vndoubtedly (and in al these cases I knocke at their consciences) but that here they vvould auoid

auoid the necessarie sequele of Melchisedecks sacrifice, vpon such translation, vvhich typical sacrifice of bread and vvine if it should be graüted, then vvould folow also a sacrifice of the nev Testamēt, made of bread and vvine ansvvering to the same, and so vve should haue the sacrifice of the altar, and their bare communion should be excluded.

15 For vvhich purpose also their partial translation about, *altar*, and, *table*, is notorious. For, the name of altar (as they know *בשראש* very well) both in the Hebrue and *עור.* Greeke, and by the custome of al peoples *מזבח* both Ievves and Pagans, implying and importing sacrifice, therfore vve in respect of the sacrifice of Christs body & bloud, say, *altar*, rather then, *table*, as al the auncient fathers (*Chrys. ho. 53 ad po. Antioch. and ho. 20 in 2 Cor. and in Demost. q. Christus sit Deus, to. 5. Nazianz. de Gorgonia sorore. Basil. in Liturg. Socrat. li. 1. Hist. c. pag. 56. p. 20 & 25. Theodoret. hist. li. 4. c. 20. Theophyl. in 23 Mat. Cypr. epist. 63. Optat. cont. Parm. Aug. ep. 86. & li. 9. Confess. c. 11 & 13. & alibi saepe*) are wont to speake & vvrite, (namely vvhen S. Hierom calleth the bodies or bones of SS. Peter & Paul the altars of Christ, because of this sacrifice offered ouer and vpon the same) though in respect of eating & drinking the body and bloud, it is also called a table: so that vvith vs it is both an altar and a table, vvwhether it,

it be of vwood or of stone. but the Protestants, because they make it only a communion of bread and vvine, or a supper, and no sacrifice, therefore they call it *table* only, and abhorre from the vvord, *altar*, as Papistical. For the vvwhich purpose, in their first translation, (*Bible an. 1562.*) vvhen altars vv ere then in digging dovvne through out England, they translated vvith no lesse malice, then they threvve them dovvne, putting the vvord, *temple*, in steede of *altar*: vvwhich is so grosse a corruption, that a man vvould haue thought it had been done by ouersight, and not of purpose, if they had not done it thrise immediatly vvithin two chapters, 1 Cor. 9. & 10. saying: Knowv you not that they vvwhich vvaite of the TEMPLE, are partakers of the TEMPLE? and, Are not they vvwhich eate of the sacrifice, partakers of the TEMPLE? in al vvwhich places the Apostles vvord in Greeke is, *altar*, and not, *temple*. and see here their notorious pecuifhnes. vvhere the Apostle saith, *temple*, there the same translation saith, *sacrifice*: vvhere the Apostle saith, *altar*, there it saith, *temple*.

Θυσιαστήριον.

c. 9. v. 13.  
ἱερὸν.

16 Thus vve see hovv they suppress the name of altar, vvhere it should be: novv let vs see how they put it in their translation, vvhere it should not be. this also they do thrise in one chapter, & that for to saue the honour of their communion table. namely  
in



in the storie of Bel, vvhether we haue it thrife  
 called the *table* of that idol, vnder vvhich  
 Bels priests had made a priuie entrance, and, that the  
 King looked vpon the table, and, that they did eate vp such  
 things as were vpon the table: these vicked trāf-  
 lators fearing lest the name of Bels table  
 might redound to the dishonour of their  
 Communion table, translate it, *altar*, in al  
 these places. Vvherein I cannot but pitie  
 their follie, and vvonder exceedingly how  
 they could imagin it any disgrace either for  
 table or altar, if the Idols also had their ta-  
 bles and altars, vvhich S. Paul so plainly  
 nameth both together, *The table of our Lord, and*  
*the table of Diuels.* If the table of Diuels, vvhy  
 not the table of Bel? if that be no disgrace  
 to the table of our Lord, vvhy are you  
 afraid of Bels table, lest it should disgrace  
 yours? Or if you had no such feare, then  
 you must tell vs some other good reason of  
 your vnreasonable trāslation in this place,  
 vvhy you translate, *altar*, for, *table*, that is,  
 chaulke for cheese.

17 And here by the vvay the Reader  
 may note an other exceding folly in them,  
 that thinke the name of table, maketh  
 against altar & sacrifice, their ovvne trans-  
 lation here condemning them, vvhich they  
 call Bels table, an altar. and S. Paul, hauing  
 said to the Corinthians, *the table of our Lord,*  
 saith

Dan. 14. v.  
 12. 17. 20.

τράπεζα.

See the Bib.  
 1562. and  
 1577.

1 Cor. 10.  
 v. 21.

\* Haimo.  
Oecumen.

faith to the Hebrues \* of the self same, vve haue an altar. & againe he saith, the table of Dinels, vvhich I am sure they wil not deny to haue been a true altar of Idololatrical sacrifice. & Malach. i. v. 7. in one sentence it is called both altar & table, vvhervpon the Ievves offered their external and true sacrifices. & al the fathers both Greeke and Latin speaking of the sacrifice of the nev Testamēt, call that whervpon it is offered, both altar & table: but the Greekes more often *table*, the Latin fathers more often *altar*: and vvhv or in vvhv respectes it is called both this and that, vve haue before declared, & here might adde the very same out of S. Germanus Arch. B. of Constantinople, in his Greeke commentaries (called *mystica theoria*) vpon the Liturgies or Masses of the Greeke fathers. but to procede.

18 There are also some places lesse euidēt, yet such as smatche of the like heretical humor against the B. Sacrament. In the prophet Hieremie c. 11. v. 19. vve reade thus according to the Latin and the Greeke, *Let vs cast \* vwood vpon his bread*, that is, saith S. Hierom in comment. huius loci, *the crosse vpon the body of our Sauiour*. For it is he that said, *I am the bread that descended from heauen*. Vvhv the Prophet so long before saying, *bread*, and meaning his body, alludeth prophetically to his body in the B. Sacra-

\* Lignum in  
panem eius.  
ξύλον εἰς  
τὸν ἄρτον  
αὐτοῦ.

B. Sacrament made of bread and vnder the forme of bread, and therefore also called bread of the Apostle. So that both in the Prophet and the Apostle, his bread and his body is al one. and lest vve should thinke that the bread only signifieth his body, he saith, *let vs put the Crosse vpon his bread, that is, vpon his very natural body vvhich hung on the crosse.* Novv for these vvordes of the Prophet so vsual and vvel knovven in the Church and al antiquitie, hovv thinke you do these nev्व Maisters translate? in one bible thus, *Let vs destroy the tree vvith the fruite thereof.* An other, *vve vvil destroy his meate vvith vvood.* or as they should haue said rather, *the vvood vvith his meate* Do you see how properly they agree, vvholes they seeke nouelties, and forsake the auncient vsual translation?

19 They vvil say, the first Hebrue vvord can not be as S. Hierom translateth, and as it is in the Greeke, and as al antiquitie readeth: but it must signifie, *Let vs destroy.* They say truely, according to the Hebrue vvord vvvhich novv is. But is it not euident thereby, that the Hebrue vvord novv is not the same vvvhich the Septuaginta translated into Greeke, and S. Hierom into Latin: and consequently the Hebrue is altered and corrupted from the original copie vvvhich they had: perhaps by the levvies (as \* some other places

ἐμβάλω-  
μεν.  
mittamus.

בְּחִי-  
תָּה

Ps. 21.



Destruamus.  
ponamus.  
mittamus.

places ) to obscure this prophetic also of Christs Passion, and their crucifying of him vpon the Crosse. Such levvish Rabbines and nev Hebrue vvordes do our nev maisters gladly folovv in the translation of the old Testament, vvhereas they might easily conceine the old Hebrue vvord in this place, if they vvould employ their skill that vvay, and not only to nouelties. For who seeth not that the Greeke Interpreters in number 70, and al Hebrues of best skill in their ovvne tongue, S. Hierom also a great Hebrician did not reade as novv vve haue in the Hebrue, *Nashbitha*, but, *Nashitha*, or, *Nashbicha*? Againe the Hebrue vvord that novv is, doth so litle agree vvith the vvordes folovving, that they cannot tel hovv to translate it, as appeareth by the diuersitie and difference of their translations thereof before mentioned, and transposing the vvordes in English othervvise then in the Hebrue, neither of both their translations hauing any commodious sense or vnderstanding.

20 But yet they vvil pretend that for the first vvord at the least, they are not to be blamed, because they folovv the Hebrue that novv is. not considering that if this vvete a good excuse, then might they as vvell folovv the Hebrue that novv is. Psal.

21. V. 18 : and so vtterly suppress and take out of the Scripture this notable prophetic, *They pearced my handes and my feete: Vvhich yet they doe not, neither can they doe it for shame, if they vvil be counted Christians.* So that in deede, to folovv the Hebrue sometime vwhere it is corrupt, is no sufficient excuse for them, though it may haue a pretence of true translation, and vve promised in the preface, in such cases not to call it heretical translation.

21 But concerning the B. Sacrament, let vs see once more howv truely they folovv the Hebrue. *The holy Ghost* (saith S. Cyprian ep. 63 nu. 2.) *by Salomon foresbeweth a type of our Lordes sacrifice, of the immolated host of bread and vvine, saying, Vvisedome hath killed her hostes. SHE HATH MINGLED HER VVINE INTO the cuppe. Come ye, eate of my bread, and drinke the vvine that I HAVE MINGLED for you. Speaking of VVINE MINGLED* (saith this holy doctor) *he foresbeweth prophetically the cuppe of our Lord, MINGLED VVITH VVATER AND VVINE.* So doth S. Hierom interpret this mixture or mingling of the vvine in the chalice, so doth the author of the commentaries vpon this place among S. Hieroms vvorkes, so doe the other fathers. So that there is great importance in these propheticall vvordes of Salomon. *She hath mingled her vvine into the cuppe, and, the vvine vvhich I haue mingled, as being a manifest prophetic of Christs mingling vvater*

That vvater and vvine ought to be mingled in the chalice. Pro. 9.

See S. Augustine de Civitate Dei li. 17 c. 20.



vvater and vvine in the Chalice at his last supper, vvhich the Catholike Church obserueth at this day, and vvhereof S. Cyprian vvriteth the foresaid long epistle.

22 But the Protestants counting it an idle superstitious ceremonie, here also frame their translation accordingly, suppressing altogether this mixture or mingling, and in steede thereof saying, *she hath drayven her vvine*, and, *drinke the vvine that I haue drayven*: or (as in other of their bibles) *she hath povvred out her vvine*, and, *the vvine vvhich I haue povvred out*: neither trāslation agreeing either vvith Greeke or Hebrue. not vvith the Greeke, vvhich doth evidently signifie, mingling and mixture, as it is in the Latin, & as al the Greeke Church from the Apostles time hath vsed this vvord in this very case vvhereof vve novv speake, of mingling vvater & vvine in the chalice. S. Iames and S. Basil in their Liturgies expresly testifying that Christ did so, as also S. Cyprian in the place alleaged. S. Iustine in the end of his second apologie, calling it of the same Greeke vvord, *κραμα*, that is (according to Plutarcke) vvine mingled vvith vvater: likevvise S. Ireneus in his fifth booke neere the beginning. See the 6 general Councel most fully treating hereof and deducing it from the Apostles & auncient

Bibl. 1579.

an. 1577.

κίερα,   
 miscuit.   
 κικίερα,   
 miscui.

λαβὼν τὸ   
 ποτήριον,   
 κέρατα.

*mixtus calix.*

Conc. Constantinop. 6.   
 can. 32.



cient fathers, and interpreting this Greeke <sup>μίστρον.</sup> word by an other equiuallent, and more plaine to signifie this mixture

23 Thus the the greeke is neither drawing of vvine, nor povvring out thereof, as they trāslate, but mingling. but the Hebrue perhaps signifieth both, or at the least one of the tvvo, either to dravv, or to povver out. Gentle reader, if thou haue skill, looke the Hebrue Lexicon of Pagnine esteemed the best: if thou haue not skill, aske, and thou shalt vnderstand that there is no such signification of this vvord in al the bible, but that it signifieth only mixture & mingling. A strange case, that to auoide this mingling of the cuppe, being a most certaine tradition of the Apostles, they haue inuented tvvo other significations of this Hebrue vvord, vvwhich it neuer had before.

## CHAP. XVIII.

*Heretical translation against the honour of SAINTS,  
namely of our B. LADIE.*



ET vs passe from Gods holy Sacraments to his honorable Saints in heauen, and vve shal finde that these translations plucke from them also as much honour as they may. In the Psalme

Psal. 138.

138 vvhether the Catholike Church & al anti-  
quitie readeth thus, *Nimis honorati sunt amici  
tui Deus &c.* Thy frendes ô God are become exceeding  
honorable, their principedom is exceedingly strengthened:  
vvhich verse is sung and said in the honour  
of the holy Apostles, agreeably to that in an  
other Psalme, *Constitues eos principes super omnem  
terram*, Thou shalt appoint them Princes  
ouer al the earth: vvhath meane they in al  
their English Bibles to alter it thus: *Hovv  
deere are thy counsels (or thoughtes) to me ô God: ô hovv  
great is the summe of them?* Doth not the Hebrue  
make more for the old receiued Latin trans-  
lation, then for theirs, because the Hebrue  
vword is vsed more cōmonly for to signifie  
frendes then cogitations? doth not S. Hie-  
rom so translate in his translation of the  
Psalmes according to the Hebrue? doth not  
the great Rabbin R. Salomon? Doth not  
the Greeke put it out of doubt, vvhich is  
altogether according to the said auncient  
Latin translation?

οἱ φίλοι σου

2 And you my Maisters that translate  
otherwise, I beseeche you, is it in Hebrue,  
*Hovv great is the summe of them* & not rather word  
for vword most plainly, *hovv are the heads of  
them strengthened, or their principedom*, as in the  
Greeke also it is most manifest? Vvhy do  
you then hunt after nouelties, and forsake  
the troden pathe of the auncient, and passe  
the

וְהַיְדָרְוּ

וְהַיְדָרְוּ

וְהַיְדָרְוּ

αἱ ἀρχαὶ

αὐτῶν.

the boundes vvhich our holy forefathers haue set and appointed, preferring your ovvne singularities and nev v deuises euen there vvhether you can not iustly pretend either the Hebrue or Greeke? Vvhen the Hebrue Lexicon hath giuen the common interpretation of this place, and then saith, *Quidam exponunt*, Some expound it otherwise: vvhether had you rather be of that lesser, *some* *that expound otherwise*, then of the great societie of al auncient interpreters?

Epito. The-  
sau. Pagn.  
an. 1570. in  
radice.

רצח

3 But this nev v fangled singularitie of teaching and translating otherwise then al antiquitie hath done, shal better appeare in their dealing about our B. Lady, vvwhose honour they haue sought so many vvaies to diminish & deface, that the defense and maintenance thereof against the Heretikes of our time is grovven to a great booke learnedly vvritten by the great Clerke and Iesuite, father Canisius, entitled, *Mariana*.

4 Concerning our purpose, vvhat vvvas euer more common, and is novv more general and vsual in al Christian Countries, then in the *Aue Marie* to say. *Gratia plena, full of grace*, in so much that in the first English Bible it hath continued so still, and euery childe in our Countrie vvvas taught so to say, till the *Aue Marie* vvvas banished altogether and not suffered to be said neither in

S ij

Latin



Latin nor English? Vvhat auncient father of the Latin Church hath not alwaies so read and expounded? Vvhat Church in al the vvest hath not euer so sung and said? Onely our nev्व Translators haue found a nev्व kinde of speache, translating thus:

Pib. 1579.  
and 1577.

Luc. i. v. 15.

Act. 7. v. 8.

Ambr. li. 2  
in 1. Luc.

*Haile thou that art freely beloued. and, Haile thou that art in high fauour. Vvhy this, and that, or any other thing, rather then, Haile ful of grace? S. Iohn Baptist vvas ful of the holy Ghost euen from his birth, S. Steuen vvas ful of grace, as the Scripture recordeth of them both: vvhy may not then our Lady much more be called ful of grace, vvho (as S. Ambrose saith) onely obtained the grace, vvhich no other vvomen deserued, to be replenished vvith the author of grace?*

§ They vvill say, the Greeke vvord doth not so signifie. doth it not? I make them selues vvitnesses of the contrarie, and their owne translation in other places shal confute them, vvhere they translate an other vvord of the self same nature and forme

Luc. 16. v. 20

and in al respectes like to this, *ful of sores*. If *ἡλικροῦς* be ful of sores, vvhy is not *κεχαριτωμένη* ful of grace? Let any Grecian of them al make me a difference in the nature and significancie of these vvwo vvordes. Againe if *ulcerosus* (as Beza translateth) be ful of sores, vvhy is not *gratiosa* (as Erasmus translateth)

ful

ful of grace? or vvhy doth Beza maruel that Erasmus translated, *gratiosa*, vvhen him self trāslateth the like vvord, *ulcerosus*. Al vvwhich adiectiues in *osis* (you knowv) signific fulnes, as, *periculosus*, *arummosus*. Yet vvhat a sturre doth Beza keepe here in his Annotatiōs to make the Greeke vvord signific, *freely beloved*?

6 But hath it in deede any such signification? tell vs you that professe this great skill of the tongues, vvhat syllable is there in this vvord that soundeth to that signification? S. Chrysostom and the Greeke Doctors that should best knowv the nature of this Greeke vvord, say that it signifieth, to make gracious, & acceptable, and beloved, and beautiful, and amiable, and so to be desired as vvhen the Psalme saith, *The king shal desire thy beantie*. Beza him self saith, that it is vvord for vvord, *gratificata*, *made grateful*, and yet he expoundeth it, *accepted before God*, and translateth it, *freely beloved*, because he vvill haue no singular grace or goodnes or vertue resident in our B. Lady, but al by imputation & acceptation, vvhereof I haue spoken before. S. Athanasius a Greeke Doctor saith that she had this title *κεχαλωμένη*, because the holy Ghost descended into the Virgin, filling her vvith al graces and vertues. and I beseeche the reader to see his vvordes, vvwhich are many moe concerning

Comment.  
in Eph. 1.

Psal. 44.

S. Athan. de  
S. Deip.



Ep. 140 in  
expol. Psal.  
44.

this fulnes of grace and al spiritual giftes. S. Hierom that knevv the Greeke vvord as vvell as the Protestants, readeth, *Gratia plena*, and findeth no fault vvith this interpretation. but saith plainly she vvas so saluted, *ful of grace*, because she conceiued him in vvhom al fulnes of the deitie dvvelt corporally.

John Kel-  
tridge prea-  
cher of the  
vvord in  
London, in  
his sermons  
vvithin the  
toure, prin-  
ted. fo. 14.

grosse igno-  
rance & sin-  
gular pride  
in many of  
the nev-  
v cleargie.

So he called  
the Priests  
of the Semi-  
narie. as if  
one vvold  
call a monke  
a Monaste-  
rie or a  
nonne a  
Nonry.

7 Novv let the English Bezites come vvith their nev-*v* terme, *freely beloved*, and controule these and al other auncient fathers both Greeke and Latin, and teache them a nev-*v* signification of the Greeke vvord, vvwhich they knevv not before. Let John Keltridge one of their great preachers in London, come and tel vs, *that the Septuaginta and the best translations in Greeke haue no such vvordes as vve vse in the Ave Marie*, but that the vvord vvwhich the Septuaginta vse, is *κεχαρισμένη* &c. Vvho euer heard such a ieast, that the preacher of the vvord of God in London (so he is called in the title of his booke) and preacher before the Iesuites and Seminaries in the towver, vvwhich is next degree to the disputers there, vvwhose sermons be solemnely printed, and dedicated to one of the Queenes Councel, vvwho seemeth to be such a Grecian that he confureth the vulgar Latin translation by the signification of the Greeke vvorde, and in other places of his booke



booke alleageth the Greeke text : that this man for al this, referreth vs to the Septuaginta either as authors of S. Lukes Gospel vvhich is to ridiculous : or as translators thereof, as though S. Luke had vvritten in Hebrue , yea as though the vvhole nevv Testament had been vvritten in Hebrue ( for so no doubt he presupposed ) and that the Septuaginta had translated it into Greeke as they did the old, vvho vvere dead three hundred yeres before S. Lukes Gospel and the nevv Testament vvas vvritten.

Pag. 37. of  
the 2 part.

8 Al this is such a pitiful ieast, as vvere incredible, if his printed booke did not giue testimonie. Pitiful I say, because the simple people count such their preachers ioly fellowes & great Clerkes, because they can talke of the Greeke & of the Hebrue text, as this man doth also concerning the Hebrue letter *tau*, vvwhether it had in old time the forme of a crosse or no, euen as vvifely and as skilfully, as he did before of the Septuaginta and the Greeke vvord in S. Lukes Gospel. Vvhose incredible follie and ignorance in the tongues perhaps I vvould neuer haue mentioned ( because I thinke the rest are sorie and as hamed of him ) but that he boasteth of that vvhereof he hath no skil, and that the people may take him for a very paterne and example of many

Fol. 12.  
part. 2.

S iiij other

other like boasters and braggers among them, and that vwhen they heare one talke lustely of the Hebrue and Greeke, and cite the text in the said tongues, they may alvvaies remember Iohn keltridge their preacher, and say to them selues, vwhat if this fellovv also be like Iohn keltridge?

9. But to procede: these great Grecians and Hebricians that controule al antiquitie and the approued aunciēt Latin translation by scāning the Greeke & Hebrue vvordes, that thinke it a great corruption Gen. 3. to reade, *Ipsa conteret caput tuum*, she shal bruisse thy head, because it pertaineth to our Ladies honour, calling it\* a corruption of the Popish Church, whereas S. Ambrose, S. Augustine, S. gregorie, S. Bernard, & the rest reade so, as being the cōmon receiued text in their time (though there hath been also alvvaies the other reading euen in the vulgar Latin trāslatiō, & therefore it is not any late reformation of these new correctors, as though the Hebrue and Greeke text before had been vnknovven) these controulers I say of the Latin text by the Hebrue, against our Ladies honour, are in an other place content to dissemble the Hebrue vvord, and that also for smal deuotion to the B. Virgin: namely Hierem 7 and 44. Vwhere the Prophet inueigheth against them that offer sacrifice

Sand. Rocke  
discou. pag.  
145.

crifice to the *Queene of heauen*. this they thinke  
 is very vvel, because it may sound in the  
 peoples eares against the vse of the Catho-  
 like Church, vvhich calleth our Lady,  
*Queene of heauen*. but they knowv very vvel  
 that the Hebrue vvorde doth not signifie,  
*Queene* in any other place of the Scripture,  
 and that the Rabbines and later Hebricians  
 (vvhom they gladly folovv) deduce it  
 othervvise, to signifie rather the vvhole  
 corps and frame of heauen, consisting of al  
 the beautiful starres and planets, and the  
 Septuaginta call it not onely *Βασιλισσαν*,  
*Queene*, but *πῶς σπανῶν*, the host of heauen, c. 7.  
 Hierem: and S. Hierom not only, *reginam*,  
 but rather, *militiam celi*: & vvhē he nameth  
 it *reginam*, *Queene*, he saith vve must vnder-  
 stand it of the moone, to vvhich and to the  
 other starres they did sacrifice and com-  
 mit idolatrie. but the Protestants (against  
 their custom of scanning the Hebrue and  
 the Greeke) translate here, *Queene of heauen*,  
 for no other cause in the vvorlde, but to  
 make it sound against her, vvhom Catho-  
 likes truly call and vvorthily honour as  
*Queene of heauen*, because her sōne is king,  
 and she exalted aboue Angels and al other  
 creatures. See the Nevv Test. Annot. Act. i. v. 14.  
 10 Againe, vvhv doth the Geneva nev  
 Testament make S. Mathevv to say, that He  
 (10<sup>d</sup>

See Page. in  
radice.

720

and  
721

An. 1:80.

Cap. i. v. 25.



(to vvith, Ioseph) *called his name Iesus?* Vvhy  
 Cap. I. v. 31. not she, as vvell as he? For in S. Luke the  
 Angel saith to our Lady also, *Thou shalt call  
 his name Iesus.* S. Matthevv then speaking in-  
 differently, and not limiting it to him or  
 her, vvhy doe they giue this preeminence  
 to Ioseph rather then to the B. Virgin? did  
 not both Zacharie and also Elisabeth his  
 vvife by reuelation giue the name of Iohn  
 to Iohn the Baptist? yea did not Elisabeth  
 the mother first so name him, before Zacha-  
 rie her husbād? much more may vve thinke  
 that the B. Virgin the natural mother of  
 our Sauour, gaue him the name of Iesus,  
 then Ioseph his putatiue father. specially if  
 vve consider that the Angel reuealed the  
 name first vnto her, saying, that she should  
 so call him: and the Hebrue vvord Esa. 7.  
 vvherevnto the Angel alludeth, is the fœ-  
 minine gender, and referred by the great  
 Rabbines, Rabbi Abraham and Rabbi Da-  
 uid, vnto her, saying expressely in their com-  
 mentaries, *Et vocabit ipsa puella: and the maide her  
 self shal call.* and surely the vsual pointing of  
 the Greeke text ( for Beza maketh other  
 points of his ovvne) is much more for that  
 purpose. Novv if they vvil say that Theo-  
 phylacte vnderstandeth it of Ioseph, true  
 it is, and so it may be vnderstood very wel:  
 but if it may be vnderstood of our Lady  
 also

Luc. I. v. 60  
 and 61.

also, and rather of her then of him, vvhy doth your translation exclude this other interpretation?

II Vvhere, by the vvay I must tel you (and els vvhere perhaps more at large) that it is your common fault to make some one doctors interpretation, the text of your translation, and so to exclude al the rest that expound it othervvise, vvwhich you knowv is such a fault in a translator as can by no meanes be excused. Secôdly the reader may here obserue and learne, that if they shal hereafter defend their translation of any place, by some doctors expositiô agreeable therevnto, that vvil not serue nor suffice them, because euery Doctor may say his opinion in his cômmentaries, \* but that must not be made the text of Scripture, because other doctors expound it othervvise: and being in it self and in the original tôte ambiguous and indifferent to diuers senses, it may not be restrained or limited by translation, vnles there be a mere necessitie, vvhen the translation can not possibly or hardly expresse the ambiguitye and indifferencie of the original text.

12 As (for example) in this controuersie 2 Pet. i. v. 15. cōcerning Saints, S. Peter speaketh so ambiguously, either that he wil remember thé after his death, or they shal remember him, that

See chap. 1.  
nu. 3. 43.  
Cha. 10. nu.  
1. 2. chap. 19.  
nu. 1.

μέμνηται that some of the Greeke fathers gathered  
 τῶν τῆδε, and concluded therevpon (*Oecum. in Caten.*  
 καὶ ὅτι- *Gagneius in hunc locū*) that the Saints in heaven  
 ἐδούσαν remember vs on earth, and make interces-  
 σὺν τῶν sion for vs. Vvhich ambiguitie both in the  
 ζώντων. Greeke and the Latin, should be also kept  
 and expressed in the English translation,  
 and vve haue endeououred as neere as vve  
 could possibly so to make it, because of  
 the diuers interpretations of the auncient  
 fathers. But it may seeme perhaps to the  
 reader that the said ambiguitie can not be  
 kept in our English tongue, and that our  
 owne translation also can haue but one  
 sense. If it be so, and if there be a necessitie  
 of one sense, then (as I said) the translator in  
 that respect is excused. But let the good  
 reader consider also, that the Calvinists in  
 restraining the sense of this place, solovv  
 not necessitie, but their heresie, that Saints  
 pray not for vs. Vvhich is euident by this,  
 that they restraine it in their Latin transla-  
 tions also, vvhether there is no necessitie at al,  
 but it might be as ambiguous & indifferēt,  
 as in Greeke, if it pleased them: yea when  
 they print the Greeke Testament only  
 vvithout any translation, yet here they put  
 the Latin in the margent, according as they  
 vvill haue it read, and as though it might be  
 read no other vvise then they prescribe.

Beza.

No. Test. Gr.  
 Henr. Steph.  
 an. 1576.



CHAP. XIX.

Heretical translation against the distinction of  
LATRIA and DVLIA.



**I**N this restraining of the  
Scripture to the sense of  
some one Doctor, there is a  
famous example in the epi-  
istle to the Hebrues, vvhere

Heb. xi. v. 21

the Apottle saith either Iacob adored the  
toppe of Iosephs scepter, as many read and  
expound: or els, that he adored to vvard the  
toppe of his scepter, as other read and inter-  
pret: and beside these there is no other in-  
terpretation of this place in al antiquitie,  
but in S. Augustine only, as Beza cōfesseth:  
yet are they so bold to make his exposition  
only, and his commentarie peculiar to him  
alone, the text of the Scripture in their trās-  
lation, saying, *Iacob leaning on the end of his staffe,*  
*worshipped God*, and so excluding al other  
sēties & expositions of al the other fathers,  
excluding and condemning their ovvne  
former translations, adding tvvo vvordes  
more then are in the Greeke text, *leaning, God:*  
forcing *ἀντὶ* to signifie *ἀντὶς*, vvwhich may  
be, but is as rare, as *virga eius*, for *virga sua*:  
turning the other vvordes cleane out of  
their order and place and forme of constru-  
ction vvwhich they must needs haue corres-

Quest. in  
Gen.  
Bib. 1579.

Bib. 1562.  
1577.

pondent.

Gen 47, v. 31 pondent and answerable to the Hebrue  
 וַיִּשְׁתַּחֲוֶה text from whence they were translated:  
 —לְיֶשְׁעִי vvhich Hebrue vvordes them selues trans-  
 late in this order, He vvorshipped toward the  
 שֶׁאֵין beddes head. If he vvorshipped toward the beddes head,  
 כְּפָנָיו according to the Hebrue: then did he vvorship  
 כְּפָנָיו toward the toppe of his scepter, according to the  
 οὐκ ἐν τῷ Greeke: the difference of both being only  
 ἀπὸ τοῦ in these vvordes, scepter, and, bedde (because  
 ἰσχυροῦ the hebrue is ambiguous to both) and not  
 αὐτοῦ. in the order or construction of the sen-  
 tence.

2 To make it more plaine, vvhhen the Pro-  
 phet Dauid saith, *Adorabo ad templum sanctum*  
 וְעָבַדְתִּי הַיְיָ Psal. 5. & 137. is not the true translation,  
 and grāmatical sequele of the vvordes thus:  
*I wil adore toward thy holy temple?* Is it not a  
 common phrase in the Scripture, that the  
 people of God adored toward hierusalem,  
 toward his holy mount, before the arke,  
 toward the place vvhether his feete stood?  
 May any man be so bold, by adding and  
 transposing to alter and obscure al such  
 places of holy Scripture, that there may  
 appeare no maner of adoration toward or  
 before a creature? and for vvorshipping or  
 adoring toward the things aforelaid and  
 the like, may vve say, leaning vpon those  
 things to vvorship or adore God? Vvere  
 they afraid lest those speeches of holy Scrip-  
 ture

εἰς ὄρος.

Dan. 6.

3 Reg 8.

Psal. 98.

Ios. 7.

εἰς τὴν πό-

τιν.

Pl. 136.

ture

ture might varrant and confirme the Catholike & Christian maner of adoring our Sauour Christ toward the holy Roode, at, or before his image and the Crucifixe before the altar, and so forth? For had they not feared this, vvhy should they translate *ἐν*, leaning vpon, rather then, *πρὸς*, towards, yea, vvhy in Genesis, *πρὸς* his beddes head, & here not, *πρὸς*?

3 And (vvhich is more) vvhen the ancient Greeke fathers, *Chrys. Oecum. in Collectan. Damasc. li. 1. pro imaginibus*, *Leont. apud Damasc. put* so litle force either in this preposition *ἐν* (or *πρὸς*, *ἐν*.) the other alleaged) that they expound al those speeches as if the prepositions vv ere of phrase only and not of signification, saying, *Iacob adored Iosephs scepter, the people of Israel ἡ πόλις* adored the temple, the Arke, the holy mount, the place *ὡς ὅπου* vvhere his feete stoode, and the like, vvhereby *α.* S. Damascene proueth the adoration *τῆς τιμῆς* of creatures named *Dulia*, namely of the *ἁγία*, the crosse and of sacred images: if I say they *ταῦτα* make so litle force of the prepositions, *πρὸς* that they inferre not only adoration towards the thing, but adoration of the thing: hovv do these goodly translatours, of al other vvordes so straine and racke the litle particle *ἐν* to signifie, leaning vpon, that it shal in no vvise signifie any thing tending towards adoration?

4 And



4 And if the Greeke Doctors suffice not to satisfie these great Grecians herein, tel me you that haue skil in the Hebrue, vvwhether in the foresaid speeches cited out of the Psalmes, there be any force in the

**להר** Hebrue prepositions? surely no more then  
Psal. 98. 131. if vve should say in English vvithout pre-

**להרם** positions, *Adore ye his holy bil: vve vvil adore the place vvhere his fecte stode: Adore ye his foote stoole:*

**רנליו** For you knowv that there is the same pre-  
Psal. 95. or position also vvhen it is said, *Adore ye our Lord:*  
96. or as your selues translate, *vvorship the Lord:*

**ליהוה** vvhere there can be no force nor signification of the prepositiō. And therfore in these places also your translation is corrupt and vvilful, vvhen you say thus: *Vve vvil fall dovrne before his foote stoole. fall ye dovrne before his foote stoole, before his holy mount, or vvorship him vpon his holy bil: Vvhere you shunne and auoid.*

**לשון** first the terme of adoration, vvwhich the He-  
breue and Greeke duely expresse by termes

**לשון** correspondent in both languages, through  
out the Bible, and are applied for the  
**חות** most part to signifie adoring of creatures.

Secondly you auoid the Greeke phrase, vvwhich is at the least, to adore tovwards these holy things and places: & much more the Hebrue phrase, vvwhich is, to adore the very things rehearsed: *to adore Gods foote stoole (as the Psalme saith) because it is holy, or, because*

Psal. 98.

be

he is holy, vvhose footeftoole it is, as the Greeke readeth.

5. This being most manifest to al that haue skil in these tongues, it is euident that you regard neither Hebrue nor Greeke, but only your heresie: & that in S. Paules place aforesaid of adoring Iosephs scepter, you alter it by your ovvne fansie, and not by S. Augustines authoritie, vvhom I am sure you vvil not admit reading in the Psalme, *Adore ye his footeftoole*: and so precisely and religiously reading thus, that he examineth the case, and findeth thereby that the B. Sacrament must be adored, and that no good Christian doth take it, before he adore it. Neither vvil you admit him vvhen he readeth thus of Dauid, *He vvvas caried i his ovvne bandes*, & interpreteth it mystically of Christ, that he vvvas caried in his ovvne handes, vvhen he gaue his body and bloud to his disciples. Yet are S. Augustines interpretations (hovvsoeuer you like or mislike them) very good, as also that aboue named of Iacobs leaning vpon his staffe, and adoring, may be one good sense or commentarie of that place, but yet a commentarie, and one Doctors opinion, not the sacred text of Scripture, as you would make it by so translating.

Præf. in Ps.  
33.

T 6 And

6 And if S. Hierom like not the Greeke Doctors interpretation in this place of adoring Ioseph and his scepter, yet he also saith that Iacob adored toward Iosephs rodde, or toward the beds head, and not *leaning upon his staffe be adored*, vvhich you make the text of Scripture. And though he thinke that in this place is not meant any adoratiō of Ioseph, yet I am sure, for adoration of holy things, namely Relikes, the holy land, and al the holy places and monuments of Christs being & doing vpon the earth, you vvill not be tried by S. Hierom. And againe, why S. Paul should say, that by faith he adored, & in respect of things to come, it is not othervvise easie to vnderstand, but that he partly foresaw the kingdom of Ephraim, in the posteritie of Ioseph: partly the kingdom of Christ prefigured in Ioseph then Prince of Ægypt, & so by faith adored his scepter or toward his scepter (vvhich is al one) as the greeke fathers for the most part expōūd it. But let vs hasten toward an end.

## CHAP. XX.

*Heretical translation by* ADDING  
TO THE TEXT.

BECAUSE



**B**E CAUSE in the last corruption  
 I spake of adding to the text,  
 though it be their common and  
 vniuersal fault in euery contro-  
 uersie, as is to be seen in euery chapter of  
 this booke: yet here I vvil adde certaine  
 places not yet mentioned. As, *The rest of the* <sup>2 Paral. 36</sup>  
*actes of Ichoakim, and his abominations vvhich he did, and* <sup>v. 8. in Bfb.</sup>  
*CARVED IMAGES THAT VVERE LAID*  
*TO HIS CHARGE, BEHOLD THEY ARE* <sup>Against</sup>  
*WRITTEN &c.* these vvordes, *carued images laid* <sup>images.</sup>  
*to his charge*, are more then is either in the  
 Greeke or the Hebrue.

<sup>2</sup> Againe, *Saul confounded the Ierres prouing* (by <sup>Act. 9.v.22.</sup>  
*conferring one Scripture vvith an other*) <sup>Bib. 1577.</sup> *that this is very*  
*Christ.* These vvordes, *by conferring one scripture vvith* <sup>For Confe-</sup>  
*an other*, are added more then is in the Greeke <sup>rence of</sup>  
 text: in fauour of their presumptuous opi- <sup>Scriptures,</sup>  
 nion, that conference of Scriptures is <sup>against fa-</sup>  
 ynough for any man to vnderstand them, <sup>thers, Coun-</sup>  
 and so to reiect both the commentaries <sup>cels &c.</sup>  
 of the Doctores, & exposition of holy  
 Councels and Catholike Church. it is so  
 much more I say then is in the Greeke text,  
 and a notorious corruption in their Bible  
 read daily in their churches as most authen-  
 tical. See the rest of their Bibles, and thou  
 shalt finde no more for al those vvordes,  
 but, *affirming, or, confirming.* and the self same <sup>συμβά-</sup>  
 Bible in the first epistle to the Corinthians <sup>ζωv</sup>  
 translateth the same Greeke vvord thus, <sup>c. 2. v. 16.</sup>

ἡς συμβου- *Who shal instruct? And in deede that is the true*  
 λῶσι. *and vsual signification of the vvord, both*  
 συμβου- *in the old Testament, and in the new. as*  
 λῶσι. *Deut. 4. Thou shalt teach them thy children. And*  
 חורע *Esa. 40. Who shal instruct our Lords? the Hebrue*  
*vvord also in both places signifying no*  
*more but instructing and teaching. And so*  
*doth the Apostle cite it to the Corinthians*  
*out of Esay, & he vseth it to the Colos. (c. 2.*  
*v. 2) in the same signification, as the Church*  
*readeth and expoundeth it, and so conse-*  
*quently S. Luke in the place vvhereof vve*  
*nowv treate, saith nothing els, but that*  
*S. Paul earnestly taught or instructed them*  
*that Iesus is Christ. And yet our newv*  
*Translators vvithout respect of Hebrue or*  
*greeke, haue coined a newv signification,*  
*of conferring one Scripture vvith an other.*  
*So ignorant they are in the signification of*  
*Greeke vvordes, or rather so vvilfully ma-*  
*litious.*

1 Pet. i. v. 25.  
 Bib. 1562.  
 1577.  
 Against tra-  
 ditions.

3 Againe, in the first epistle of S. Peter  
 they translate thus: *The vvord of the Lord endu-*  
*reth euer: and this is the vvord vvhich by the Gospel vv*  
*preached vnto you. vvhere these vvordes, by the*  
*Gospel, are added deceitfully and of il intent,*  
*to make the reader thinke that there is no*  
*other vvord of God but the vvritten*  
*vvord, for the common reader hearing this*  
*vvord, Gospel, conceineth nothing els. But*  
 in

in deede al is the Gospel vvhatsfoeuer the Apostles taught either by vvriting, or by tradition and vvord of mouth, as S. Paul speaketh 2. Theff. 2. and S. Peter saith nothing els in the place alleaged, but, *This is the* τὸ ἔνμα τὸ  
*vvord vvhich is preached among you,* as the Geneua εὐαγγελισ-  
 bibles translate, or more significantly, *vvhich* θεῖν.

*is euangelized among you,* as vve translate. for though there be greater significancie in the Greeke vvord, then is expressed by bare preaching or telling a thing, as hauing a goodly relation and allusion to the vvord, *Euangelium, Gospel:* yet neither do they in any Euangelizo.

other place, neither can they translate it, *to preach by the Gospel:* but simply, *to preache, to tel,* to shevv. as, *preaching peace by Iesus Christ,* εὐαγγελι-

Act. 10. v. 36. so them selues translate it. and ζόμενος.

Pf. 95 (or 96. v. 2) *Be telling of his saluation from day* εὐαγγελί-  
*to day.* Vvhich in other places is spoken by ζεαθι.

other Greeke vvordes, that haue no signi- ἀναγγέ-  
 fication at al of Gospel, as immediatly in λατε.

the said Pf. 95 (or 96. v. 3) & Pf. 104. (or 105. ἀπαγγέ-  
 v. 1.) & Act. 13. v. 5. and c. 17. v. 23. and Io. 1. λατε, κα-  
 vers. 3. τήγγελον,

4 Al vvhich vvordes signifie only *to* καταγγέλλω  
*tel, to shevv, to declare,* and are vsed indif- ἀπαγγέλ-  
 ferently for & with the other word vvhich λομεν.

they here only translate, *to preache by the Gospel.*

Vvhence in al others places vvhen they

T iij vvil



Luc. 2. v. 10.

Act. 13. v. 32.

Gal. 3. 8.

Dominus

dabit verbū

euangelizan-

tibus. Qui

Euangelizas

Hierusalem.

Pl. 67.

Isa. 40.

Lind. Dubit.  
pag. 88.

Ia. 4. v. 6.

vvil translate it most significantly, they expresse it by *bringing glad tidings*: and in some places vvhere it should be expressed most significantly in respect of euangelizing or preaching the Gospel, there they translate it barely, *preachers, & preaching*. Only S. Peters place aforesaid, must be stretched to signifie, *The word preached by the Gospel*, to insinuate & vphold their heresie of the vvritten Gospel only, or only vvritten vvord, against Apostolical traditions not vvritten. If this be not their meaning, let them giue vs a good reason vvhy they translate it so in this one place only.

5 It is vvritten of Luther that he for the self same heresie, in his first translation into the Germane tonge, left out these vvordes of S. Peter altogether, *This is the vvord vvwhich is euangelized or preached to you*. Vvhy so? becaule S. Peter doth here define vvhat is the vvord of God: saying, *that vvwhich is preached to you*, & not that only vvwhich is vvritten. Vvwhich false dealing of Luther is no smal presumption against the like heretical meaning of our English Protestants, vvho (I am sure) in this point of controuersie of the vvord vvritten & vvvritten, vvil not deny that they agree vvith the Lutherans.

6 Againe in the epistle of S. Iames, they adde the vvord, *Scripture*, into the text, saying,

ing, *But the Scripture offereth more grace.* Vwhere the Apostle may say as vvel, and indifferently, *the spirit or holy Ghost giueth more grace,* and it is much more probable, and is so expounded of many. Let the good reader see the circumstance of the place, and abhorre their sauncines in the text of holy scripture.

7- One addition of theirs I vvould not speake of, but only to knowv the reason vvhy they doe it, because it is very strange, and I knowv not vvhat they should meane by it. this I am sure, if they do it for no purpose, they doe it very foolishly and forgetfully and contrarie to them selues. In the Gospel of S. Marke, in the reckening of the

Marc 3. v 16

Apostles, they adde these vvordes, *And the first vv. Simon,* more then is in their Greeke

Bibl. 1579.

text. Vvhich addition they learned of Beza, vvwhose contradictions in this point are worthie noting. In S. Matthew where these

Mat. 10. v. 2.

vvordes are, he suspecteth that, *first,* vvas added by some Papist, for Peters primacie: here, vvwhere the vvord is not, he auoucheth it to be the true text of the Gospel, & that because Matthewv readeth so. there he alleaged this reason, vvwhy it could not be said *the first, Simon,* because there is no consequēce nor coherence of second, third, fourth, &c: here he saith, that is no impediment, be-

T iij cause



cause there be many exāples of such speech, & namely in the said place of S. Matthevv. there he saith it is not so, though al Greeke copies haue it so: here it must needes be so, though it be only found in certaine odde Greeke copies of Erasmus, vvhich Erasmus him self (as Beza confesserth) allowed not, but thought that these vvordes vv ere added in them out of S. Matthevv. Vvhat these contradictions meane I knowv not, and I vvould learne the reason thereof, of his scholers our English translators, vvho by their Maisters authoritie haue made the self same addition in their English translation also.

8 There is also an other addition of theirs, either proceeding of ignorance, or of the accustomed humor, vvhen they trans-

late thus: if ye continue stablished in the faith, and  
 Col. 1. v. 23. be not moued array from the hope of the Gospel, vv which  
 ye haue heard howv it vv as preached to euery creature:  
 or, vv whereof ye haue heard howv that it is preached: or,  
 vv whereof ye haue heard, and vv which hath been preached  
 to euery creature, &c. For, al these varieties they  
 haue, and none according to the Greeke  
 text, vv which is vv ord for vv ord, as the vul-  
 gar Latin interpreter hath most sincerely  
 translated it, Vnmoueable from the hope of the Gospel  
 τοῦ ἔκους' ἔλ'ε, vv which you haue heard, vv which is or hath been preached  
 τῷ κρυχ- among al creatures, &c. So that the Apostles ex-  
 ὁρίσας. hortation is vnto the Colossians, that they

con-



continue grounded and stable in the faith and Gospel vvhich they had heard and receiued of their first Apostles: as in the epistle to the Romanes, and to the Galatians, and to the Theſſalonians, and to the Hebrues, and to Timothee, and S. Iohn in his first epistle c. 2. v. 24: and S. Iude v. 3. & 20: al vse the like exhortations.

9 But this doth not so vvel like the Protestants vvhich \* vwith Hymenæus & Alexander and other old Heretikes haue fallen from their first faith, and therfore they alter the Apostles plaine speache vwith certaine vvordes of their ovvne, and they vvil not haue him say, Be vnmoueable in the faith and Gospel vvhich you haue heard and receiued: but, *vvhereof you haue heard howv that it is preached: as though he spake not of the Gospel preached to them, but of a Gospel vvhich they had only heard of, that vvas preached in the vvorld. Certaine it is, these vvordes, vvhereof you haue heard howv it vvas preached, are not so in the Greeke: but, vvwhich you haue heard, vvwhich hath been preached. Vvwhich is as much to say, as that they should continue constant in the faith and Gospel vvhich then selues had receiued, and vvhich vvas then preached and receiued in the vvhole vvorld. So say vve to our deere countrymen, Stād fast in the faith & be vnmoueable from*

Ro. 16.  
Ga. c. 1. & 2.  
2 Theſſ. 2.  
Heb. 13.  
1 Tim. 6.  
2 Tim. 1.  
& 2.

1 Tim. 1.  
& 6.

from the hope of the Gospel vvhich you heard of your first Apostles, vvhich vvas & is preached in al the vworld. If the Protestants like not this exhortation, they do according to their translation.

## CHAP. XXI.

*Certaine other heretical TREACHERIES and  
CORRUPTIONS, vvorthe of  
observation.*

2 Pet. 3.  
Corruption  
concerning  
the easines  
of the scrip-  
tures.

Beza in An-  
not.

ἐν οἷς.

ἐν αἰς.  
Test. Gr.  
Crisp.

**T**HEY hold this position, that the Scriptures are not hard to be vnderstood, that so every one of them may presume to interpret and expound them. And because S. Peter saith plainly, that S. Paules Epistles are hard, and other Scriptures also, vvhich the vnlearned (saith he) peruert to their ovvne destruction, therefore they labour tooth and naile to make this subtil difference, that S. Peter saith not, Paules epistles are hard but some thinges in S. Paules epist. are hard (as though that vvere not al one) and therefore they translate so, that it must needes be vnderstood of the things, and not of the Epistles, pretending the Greeke, vvhich yet they knowv in some copies can not be referred to the things, but must needes be vnderstood of the Epistles. Vvherfore, the Greeke copies being indifferent to both, and

and the thing also in very deede being al one, vvhether the hardnes be in the Epistles or in the matter (for vvhhen vve say the Scripture is hard, vve meane specially the matter) it is not only an Heretical but a foolish & peeuissh spirit that maketh them so curious and precise in their translations, as here to limite and abridge the sense to the things only, Beza translating, *inter qua* ἐν οἷς.  
*sunt multa difficilia*, and not, *in quibus*, as it is in the ἐν αὐτοῖς.  
old vulgar translation, most sincere, and indifferent both to epistles and things.

2 An other fashion they haue, vvhich can not procede of good meaning, that is, when the Greeke text is indifferent to two senses, and one is receiued, read, and expounded of the greater part of the auncient fathers, and of al the Latin Church, there to folovv the other sense not so generally receiued & approued. as in S. Iames epistle vvhether the common reading is, *Deus inrentator*  
*malorum est*, God is no tempter to euil, they translate, *God can not be tempted vviith euil*, vvhich is so impertinent to the Apostles speache there, as nothing more. But vvhyy vvil they not say, God is no tempter to euil, as vvel as the other? is it because of the Greeke vvord vvhich is a passiue? Let them see their Lexicon, and it vvil tel them that it is both an actiue and passiue. so say other learned  
Gre.

Corruption  
to make  
God the au-  
thor of  
sinne.

ἀπειραστος  
κακῶν.



Gagneius.

Grecians, interpreters of this place. so saith the very circumstance of the vvordes next going before, *Let no man say that he is tempted of God. Vvhy so? Because God is not tempted vvith euil,* say they. is this a good reasō? nothing lesse. how then? *Because God is no tempter to euil,* therefore let no man say that he is tempted of God.

3. This reason is so coherent and so necessarie in this place, that if the greeke vvord vv ere only a passiue (as it is not) yet it might beseeme Beza to translate it actiuelly, vvho hath turned the actiue into a passiue vvithout scrupulositie, as him self confesseth, and is before noted, against the real presence. Much more in this place might he be bold to translate that actiuelly, vv which is both an actiue and a passiue, specially hauing such an example and so great authoritie as is al the auncient Latin Church vntil this day. But vvhy vvould he not? surely because he vvould fauour his and their heresie,

Annot. No.  
Test. an.  
1556. Mat. 6.  
v. 13.

vv which saith cleane contrarie to these vvordes of the Apostle, to vv it, *that God is a tempter to euil.* Is that possible to be proued? yea it is possible and plaine. Bezas vvordes be these, *Inducit Dominus in tentationem eos quos Satana arbitrio permittit, aut in quos potius Satanam ipsum inducit, vt cor eorum impleat, vt loquitur Petrus Act. 5. v. 3.* that is, *The Lord leadeth into tentation those vv whom he permitteth to Satans arbitrement, or into vv whom rather he leadeth or bringeth in Satan him self to fill their hart, as Peter speaketh.* Marke that he saith god brin-

geth Satan into a man, to fill his hart, as Peter said to Ananias, *Vyhy hath Satan filled thy hart, to lie vnto the Holy Ghost?* So then by this mans opinion god brought Satan into Ananias hart, to make him lie vnto the holy ghost, & so ledde him into tentation, being author & causer of that heinous sinne.

4 Is not this to say, God is a tempter to euil: cleane contrarie to S. Iames the Apostle? or could he that is of this opinion, translate the contrarie, *that God is no tempter to euil*? Is not this as much to say as that God also brought Satan into Iudas to fill his hart, and so vvas author of Iudas treason, euen as he vvas of Paules conuersion? Let Beza novv and Maister Whitakers or any other Heretike of them al, vvrest & vvring them selues from the absurditie of this opinion, as they endeavour and labour to doe exceedingly, because it is most blasphemous: yet shal they neuer be able to cleere & discharge them selues from it, if they vvill allow & mainteine their foresaid exposition of Gods leading into tentation. Doth not Beza for the same purpose translate, *Gods prescience*? Vvhich is so false, that the English Bezites in their translation are ashamed to folow him.

5 An other exceding treacherie to deceiue the reader, is this: that they vse Catholike termes and speeches in such places vvhere

See Beza  
Annot. in  
Ro. c. i. v. 24.  
Act. 2. v. 23.  
Vvhit. ad ra.  
Camp. pag.  
139. 145.

ἡ προνοία  
Act. 2. v. 23.



Corruption  
in abusing  
Catholike  
vvordes.

2 Mach. 6.  
v. 7.

Bib. 1570.  
περιπατεῖν  
καὶ στοιχεῖν  
procession.

Bib. 1562.  
1577.

they may make them odious, and vvhere they must needes sound odiously in the peoples eares. As for example, this terme, *procession*, they put very maliciously & falsely thus: *V*hen the feast of Bacchus vvvas kept, they vvvere constrained to goe in the *procession* of Bacchus. Let the good reader see the Greeke Lexicō, if there be any thing in this vvord like to the Catholike Churches *processions*: or vvwhether it signifie so much as, *to goe about*, as their other bibles are translated, vvwhich meant also heretically, but yet durst not name, *procession*.

Founded.

נתנו  
כמרים

6 Againe, He put downe the Priests (of Baal) vvhom the kings of Iuda had founded to burne incense.

4 Reg. 23. v. 5. So they translate (the Hebrue being simply to giue, make, appoint) because in the Catholike Church there are foundations of chaunterie Priests, Chap-ples, diriges, &c. Neither is it sincerely and vvithout il meaning that they say here the *Priests* of Baal vvhom, &c. Because the Hebrue word signifieth al those that ministred in the temples of false gods.

Shrines,  
tabernacles.

7 Againe, *silver shrines* for Diana. Act. 19. v. 24. Because of the shrines & tabernacles made to the image of our B. Ladie: the Greeke vvord signifying, *temples*, and Beza saith, he can not see hovv it may signifie shrines.

Deuotions  
religiones

8 Againe, *As I passed by, & beheld your deuotions*; I found



io I omit here as spoken before, that they  
call an Idol, *the Queene of heauen*, because vve  
call our Lady by that title: so to make both  
seeme like. Also, that they say Bels altar *Altare*  
thrise,

Images.

Traditions.

Mat. 23.

thrife, for Bels table, to disgrace altars: and that for idols, they say images, in despite of the Churches images: that they say traditiō duely in the il. part, yea sometime when it is not in the Greeke, to make traditions odious, and such like. Thus by similitude & like sound of vvordes they beguile the poore people, not only in their false expositions concerning Iudaical fastes, meates, obseruatiō of daies (as is els where shewed) but also in their translations. So doth Caluins new Testament in frenche, for, *Nolite vocari Rabbi*, translate, Be not called, *nostre maistre* or, *Magister noster*: in derision and disgrace of this title and calling, vvhich is peculiar to Doctors of Diuinitie in the Catholike Vniuersities beyond the seas: euen as Wicleffe their grand-father did vpon the same vvordes condemne such degrees in Vniuersities. But their Rabbines can tel them that *Rabbi* signifieth, *Magister*, and not, *Magister noster*. and S. Iohn telleth them so chap. 1. v. 38. and chap. 3. v. 2. and chap. 20. v. 16. and yet it pleaseth them to translate othervvise and to abuse Christs ovvne sacred vvordes against Catholike Doctors & schooles: not considering that as Christ forbade them to be called *Rabbi*, so he forbade them the name of father & fathers, and yet I trovy they vvil not scoffe at this name

name either in their ovvne fathers, or in them selues so called of their children: though in Religious men, according to their heretical humor, they scoffe also at this name, as they do at the other in Doctors.

11 Contrarietie as they are diligent to put some vvordes odiously vvhere they should not, so they are as circumspect not to put other vvordes and termes, vvhere they should. In their first bible (printed againe an. 1562.) not once the name of Church: in the same, for charitie, loue: for altar, temple: for heretike, an author of sectes: & for heresie, sect: because in those beginnings, al these vvordes sounded exceedingly against them. The Church they had then forsaken, Christian charitie they had broken by schisme, altars they digged downe, heresie & heretike they knevv in their conscience vvhere like in the peoples eares to agree vnto them, rather then to the old Catholike faith and professors of the same. Againe in al their bibles indifferently, both former & later, they had rather say, *righteous*, then, *iust: righteousness*, then, *iustice: gift*, then, *grace*, specially in the sacrament of holy orders: *secrete*, rather then *mysterie*, specially in matrimonie: *dissension*, then, *schisme*: & these vvordes not at al, *Priest*, (to vvith, of the new

A heape of  
corruptions.



Demosth.  
περὶ σερμῶ-  
ν.

Testament) sacrament, Catholike hymnes, confession, penance, iustifications, and traditions in the good part: but in steede thereof, Elders, secrete, general, praises, acknowledging, amendement of life, ordinances, instructions. and vvhich is, somevvhat vvorse, carcas, for soule, and grane for hel. vve may say vnto you as Demosthenes said to Æschines. ἢ ταῦτα? ῥήματα ἢ θαύματα? vvhich are these? vvordes or vvonders? certainly they are vvonders, and verie vvonderful in Catholike mens cares. and vvwhether it be sincere and not heretical dealing, I appeale to the vvise and indifferent reader of any fort.

## CHAP. XXII.

Other faulies Iudaical, prophane, mere  
vanities, follies & nouelties.

I



O vv leauing matters of cō-  
trouerſie, let vs talke a litle  
vvith you familiarly, and  
learne of you the reason of  
other points in your transla-  
tion, vvwhich to vs seeme faultes, and fa-  
uour not of that spirit vvwhich ſhould be in  
Christian Catholike translators.

2 First, you are ſo profane, that you ſay,  
The ballet of ballers of Salomon, ſo terming that  
diuine booke *Canticum Canticorum*, conteining  
the high myſterie of Chriſt & his Church,  
as if it vvwere a ballet of loue betvvene Sa-  
lomon

Iomon and his cōcubine, as Castaleo vvan-  
tonly translath it. But you say more pro-  
fanely thus, *vve haue conceived, vve haue borne*  
*in paine, as though vve should haue brought forth vvinde.*

I am ashamed to tel the literal commenta-  
rie of this your translation. Vvhy might

Esa. 26. v. 18.

you not haue said, *Vve haue conceived and*  
*as it vv ere trauailed to bring forth, and haue brought*  
*forth the spirit?* is there any thing in the He-  
brue to hinder you thus far? Vvhy vvould

you say, *vvinde*, rather then, *spirit*: knowvving  
that the Septuaginta in Greeke, & the aun-  
cient fathers, and S. Hierom him self vvho

tráslath according to the Hebrue, yet for  
sense of the place, al expound it both ac-  
cording to Hebrue & Greeke, of the spirit

Ambr. li. 2.  
de Interpel.  
c. 4.

of God, vv hich is first cōceiued in vs & be-  
ginneth by feate, vv hich the Scripture cal-  
leth the beginning of vv isedom. in so much

C hrys. in Pf.  
7. prope si-  
nem.

that in the Greeke there are these goodly  
vvordes, famous in al antiquitie: *Through the*  
*feare of the d Lord vve cōceiued, and haue trauailed vvith*  
*paine, and haue brought forth the spirit of thy saluation,*  
*vv hich thou hast made vpon the earth.* Which doth ex-  
cellently set before our eies the degrees of a  
faithful mans increase and proceeding in the  
spirit of God, vv hich beginneth by the  
feare of his iudgements, & is a good feare,  
though seruile, and not sufficient. & it may  
be that you condemning vvith Luther this

See S. Hier.  
vpon this  
place.

seruile feare as euil and hurtful, meane also some such thing by your translation. But in deede the place may be vnderstood of the other feare also, which hath his degrees more or lesse.

3 But to say, *vve haue brought forth vvinde*, can admit no such interpretation. but euen as if a mere Iew should translate or vnderstand it, vvho hath no sence of Gods spirit, so haue you excluded the true sence vvhich cōcerneth the Holy Ghost, & not the cold terme of vvinde, and vvhatsoever naked interpretation thereof. And it is your fashion in al such cases, where the richer sence is of Gods holy spirit, there to translate *vvinde*, as Ps. 147. v. 18. as you number the psalmes.

ἐν ποίῳ τῷ  
πνεύματι  
αὐτοῦ.

4 And it is not vnlike to this, that you vvil not translate for the Angels honour that caried Abacuc, *He sette him into Babylon, ouer the lake by the force of his spirit*: but thus, *through a mightie vvinde*: so attributing it to the vvinde, not to the Angels povver, and omitting cleane the Greeke pronovvne αὐτοῦ, *his*, vvhich sheweth euidently that it vvvas the Angels spirit, force, and povver.

Bib. 1579.

5 Againe, vvhere the Prophets speake most manifestly of Christ, there you translate cleane an other thing: as Esa. 30. v. 20. Vvhen S. Hierom translateth thus, and the Church



Church hath alwaies read accordingly,  
*Non faciet auolare ate ultra Doctorem tuum: & erunt oculi tui videntes praeceptorem tuum.* that is, And (our Lord) shal not cause thy Doctōr to flie from thee any more: and thine eies shal see thy Maister. Vvhich is al one in effect vvith that vvvhich Christ saith, I vvil be vvish you vnto the end of the vvorld: there you translate thus, *Thy raine shal be no more kept backe: but thine eies shal see thy raine.* So likevvile Ioel 2. v. 23. where the holy church readerth, *Reioyce ye children of Sion in the Lord your God: because he hath giuen you the Doctōr of iustice:* there you translate, *the raine of righteousness.* Doth the Hebrue vvord force you to this? you knowv that it signifieth a teacher or Maister. and therfore the levvies them selues, partly vnderstand it of Eldras, partly of Christs Diuinitie. Vvhy are you more profane (I vvil not say more Iudaical) then the Iewes them selues? vvhy might not S. Hierom a Christian Doctōr and lacking no skil in the Hebrue (as you vvell knowv) satisfie you, vvho maketh no doubt but the Hebrue in these places is, *Doctōr, maister, teacher?* Vvho also (in Psal. 84, 7:) translateth thus, *Vvith blessings shal the Doctōr be araid:* meaning Christ. & hē you vvith the later Rabbines the enemies of Christ translate, *The raine conereth the poor.* Vvhat cold stuff is this in respect of that other translation so cleerely pointing to Christ our Maister and Doctōr?

V iij

6 And

מורה

See ירה

Lyra in 30  
Esa.

6 And againe, vvhether S. Hierom translateth, and the Church readeth, and al the fathers interpret and expound accordingly, *There shal be faith in thy times*: to expresse the maruelous faith that shal be then, in the first Christians specially, euen vnto death, and in al the rest concerning the hidden mysteries of the new Testament: there you translate, *There shal be stabilitie of thy times*. The Prophet ioyneth together there, iudgemēt, iustice, faith, vvifedome, knowvledge, the feare of our Lord: you for a litle ambiguitie of the Hebrue vvord, turne faith into stabilitie.

7 If I should burden you vvith translating thus also concerning Christ, *Cease from the man vvwhose breath in his nostrils*: for vvherein is he to be esteemed? You vvould say I did you wrong, because it is so pointed novv in the hebrue. Vvhereas you knowv very vvell by S. Hieroms commentarie vpon that place, that this is the lewes pointing or reading of the vvord, against the honour of Christ: the true reading and translation being as he interpreteth it, *for he is reputed high*: and therefore bevvare of him. Othervvile (as S. Hierom saith) vvhat a consequence vvhere this, or vvho vvould commend any man thus, *Take heedc ye offend not him, vvho is nothing esteemed?* yet that is your translation. Neither doth  
the

במה

the Greeke helpe you vvhich (if the accent *ἐν πρὶ ἐλο-*  
be truely put) is thus, *because he is reputed for some γιᾶθη.*  
*body or some thing :* as S. Paul speaketh of the *Gal. 2. v. 6.*  
cheefe Apostles, and it is our phrased in the  
commendation of a man.

8 The like excuse you vvould haue by  
alleaging the Hebrue vvovels, if you vvore  
told that you much obscure a notable  
saying of the prophet concerning Christ,  
or rather the speache of Christ him self by  
his prophet, saying: *I haue spoken by the Prophets,*  
*and I haue multiplied vision, & in the hand of the Prophets*  
*(that is, by the Prophets) haue I been resembled.* *Osce 12, 10.*  
Vvhich later vvordes doe exceedingly ex-  
presse, that al the Prophets spake of Christ:  
as our Sauour him self declareth, *beginning* *Luc. 24. v.*  
*from Moyses and al the Prophets to interpret vnto the two*  
*disciples, the things that concerned him. and as S. Peter* *27.*  
*saith in these vvordes, Al the Prophets from Sa-*  
*mucl and that spake after him, did tel of these daies.* *Act. 3.*  
This prophetic then being so consonant to  
these speeches of the new Testament, the  
Greeke also being vvord for vvord so, the  
Hebrue by chāging one litle pricke (vvhich  
the later levvies haue added at their ovvne  
pleasure) being fully so as vve read vvith  
the Catholike Church: vvhy pretend you  
the levvies authoritie to mainteine an other  
lesse Christian translation, vvhich is thus:  
*I vse similitudes by the ministerie of the Prophets. as*  
V iiii though

*ἐν χειρὶ  
προφητῶν  
ὡμοιωμένω*

*אֲדָמָה  
אֲדָמָה*



though there were nothing there concerning Christ or the second person peculiarly?

The Hebrue  
text, is no  
certaine rule  
to interpre-  
te by.

9 You will also perhaps alleage not only the later Iewes, but also some later Catho- like men that so translate the Hebrue. But the difference betwene them and you, is, that they, with reuerence and preferment alwaies of S. Hieroms and the Churches auncient translation, tel vs how it is now in the Hebrue: you, with derogation and disanulling the same altogether, set downe your owne as the only true interpretation according to the Hebrue: auouching the Hebrue that now is, and as now it is printed, to be the only authentical truth of the old Testament. Vwhere you can neuer answer vs, how that in the Psalme 22, *As a lion my hand and my feete* (as now it is in the Hebrue) can be the true and old authentical Hebrue, which none of the fathers knew, the auncient Rabbines condemne as a corruption, your selues translate it not, but after the old accustomed reading, *They haue pearced my handes and my feete* Vwhich is a notable prophecie of our Sauours kinde and maner of Passion, being crucified on the Crosse. Only the later Iewes, and such Heretikes as thinke he died vpon a gallous or gibbet, and not vpon the Crosse, they like  
this

this Hebrue text vvel, and stand vpon it, as you do vpon al vvithout exception, & yet vvhen it commeth to certaine particulars, you are cōpelled to forsake it. as in certaine other places, for example.

10 Vvhere the Hebrue saith, *Achaz king of* <sup>Faultes in the Hebrue text.</sup> *Israel*, 2 Paralip. 28. v. 19. which is not true, you are compelled to translate, *Achaz king of Iuda*, as the truth is, and as it is in the Greeke and the vulgar Latin. yet \* some of your Bibles Bib. 1579. folovv the fals-hod of the Hebrue.

11 Likevvise, vvhere the Hebrue saith, *Zedecias his brother*, meaning the brother of Ioachin, you trāslate, *Zedecias his fathers brother*, <sup>Bib. 1579.</sup> as in deede the truth is, according to the Greeke, and to the Scripture 4 Reg. 24. v. 19. and therfore your Bible vvhich folovveth the Hebrue here also, translating, *his brother*, yet in the margent putteth dovne as more true, *vnclē*.

12 Likevvise in an other place, the Hebrue is so out of frame, that some of your Bibles say, *he begat Azuba of his vvife Azuba*. and other some translate, *he begat Ierioth of his vvife Azuba*: the Hebrue being thus, *he begat Azuba his vvife and Ierioth*, vvhich neither you nor any man els can easily tel vvhat to make of. Thus you see hovv easie it vvēre (if a man vvould multiplie such examples) to shevv by your ovvne testimonies the corruption  
of

In the pre-  
face of the  
new Test.

of the Hebrue, and that your selues do not, nor dare not exactly folovv it, as of the Greeke text of the new Testament also is declared els vvhere.

13 But it is greater maruel, vvhy you folovv not the Hebrue in other places also, vvhere is no corruption. You protest to translate it according to the pointes or vowels that novv it hath, and that you call the Hebrue veritie. Tel me then I beseeche you, vvhy do you in al your Bibles translate

Esa. 37. v. 22

παρθένος,  
θουζαίηρ.  
τὴν κε-  
φαλὴν  
αὐτῆς.

thus, *O Virgin daughter of Sion, he hath despised thee, and laughed thee to scorn: ô daughter of Hierusalem he hath shaken his head at thee.* In the Hebrue,

Greeke, S. Hieroms translation and commentarie, it is cleane contrarie, *The Virgin daughter of Sion hath despised thee (ô Assur:) the daughter of Hierusalem hath shaken her head at thee.* Al are the fœminine gender, and spoken of Sion literally,

בְּיָהוּ

לְעֵינֶיךָ

לְהַזְנוֹתָ

rally, and of the Church spiritually triumphing ouer Assur and al her enemies: you translate al as of the masculine gēder, & apply it to Assur insulting against Hierusalem. &c.

I can not conceiue vvhat this translation meaneth, & I vvould gladly know the reason, & I vvould haue thought it some grosse oversight, but that I finde it so in al your English Bibles, & not only in this place of Esay, but also in the bookes of the kinges, 4 Reg. 19. where the same wordes are repeated. And it is no lesse maruel vnto vs that



knowv not the reason of your doings, vvhy you haue<sup>e</sup> left out *Alleluia* nine times in the fixe last Psalmes, being in the Hebrue nine times more then in your translation: specially vvhen you knowv that it is the auncient and ioyful song of the primitiue Church. See the nevv English Testament, Annot. Apoc. 19.

14 Againe, you translate thus: *Many vvhich had seen the first house, vvhen the foundation of this house vvvas laid before their eies, vvcept &c.* Look. vvel to your Hebrue, and you shal finde it according both to the Greeke & the Latin, thus: *Many vvhich had seen the first house in the foundation thereof (that is, yet standing vpon the foundation, not destroyed) and this temple before their eies, vvcept.* You imagined that it should be meant, they savv Salomons temple, vvhen it vvvas first founded, vvhich because it vvvas vnpossible, therefore you translated otherwise then is in the Hebrue, Greeke, and Latin. But yet in some of your Bibles you should haue considered the matter better, and translated accordingly.

15 And surely vvhy you should translate (4 Reg. 23. v. 13.) *On the right hand of mount Oliuete*, rather then as it is in the vulgar Latin: and why, *Ye abiect of the Gentiles*, Esa. 45. v. 10. rather then, *ye that are saved of the Gentiles*: you belike knowv some reason, vve do not, neither

Alleluia.  
c Bib. 1577.

הללויה

להר

חמ"ש

חית

οἱ σωζο-

μενοι ἀπὸ

τῶν ἐθνῶν.

פליטו

גוים

ther by the Hebrue nor the Greeke.

16 Howbeit in these lesser things (though nothing in the Scripture is to be counted litle) you might perhaps more freely haue taken your pleasure, in folovving neither Hebrue nor Greeke: but vwhen it cōcerneth a matter no lesse then vsurie, there by your false translation to giue occasion vnto the reader, to be an vsurer, is no smal fault either against true religion or against good manners. This you doe most euidently in your most authentical translations, saying thus: *Thou shalt not hurt thy brother by vsurie of money, nor by vsurie of corne, nor by vsurie of any thing that he may be hurt vwithal.* What is this to say, but that vsurie is not here forbidden, vnles it hurt the partie that borovveth, vvhich is so rooted in most mēs hartes, that they thinke such vsurie very lauvful, and daily offend mortally that vway. Vwhere almightie God in this place of holy Scripture hath not a vvord of hurting or not hurting (as may be seen by the Geneva bibles) but saith simply thus: *Thou shalt not lend to thy brother to vsurie, vsurie of money, vsurie of meate, vsurie of any thing that is put to vsurie.*

17 Make the Hebrue and the Greeke, and see, and be ashamed, that you straine and peruert it, to say for, *Non fœnerabis fratri tuo,* vvhich is vvord for vvord in the Greeke and Hebrue, *Thou shalt not hurt thy brother by*

Bib. 1562.  
1577.  
Deut. 23.  
v. 19.

א  
ל  
ת  
ש  
י  
ק  
ח  
ל  
א  
ח  
י  
ק  
ח  
ל  
א  
ח  
י  
ק

ἐν ὅτι ἐκ  
ἐν ὅτι  
ἀδελφῶ  
ἐν τῷ  
ἀργυρίου,  
καὶ

*vsurie*. If the Hebrue vvord in the vse of holy Scripture do signifie, to hurt by vsurie, why do you in the very next vvordes folowing, in the self same Bibles translate it thus, *vnto* ibid. v. 20.  
*a stranger thou maist lend vpon vsurie, but not vnto thy brother?* Vvhy said you not, *A stranger thou maist hurt vvith vsurie, but not thy brother?* Is it not al one vvord and phrased here and before? And if you had so translated it here also, the Ievves vvould haue thanked you, vvho by forcing the Hebrue vvord as you doe, thinke it very good to hurt any stranger, that is, any Christian by any vsurie be it neuer so great.

18 Vvhat shal I tel you of other faultes, vvwhich I vvould gladly accout ouersightes or ignorances, such as vve also desire pardon of, but al are not such, though some be. As, *Tvvo thousand*, (vvritten at length) to Cant. Cantic. c. 8. v. 12. Bib. 1579.  
*them that keepe the fruite thereof*. In the Hebrue & Greeke, *vv hundred*. Againe in the same booke c. 1. v. 4. *As the fruites of Cedar*. in the Hebr. and Greeke. *tabernacles*. And, *Aske a signe* Isa. 7. v. 11.  
*either in the depth or in the height aboue, for, in the depth of Hel*. And, *Great vvorkes are vvrought by him*. Mat. 14. v. 2.  
*for, do vvorke in him, as S. Paul vseth the same vvord* 2 Cor. 4. v. 12. And, *To make ready an* ἐνεργῶσαι  
*horse*. Act. 23. v. 24. in the Greeke, *beastes*, And, ἐν αἰσῆ.  
*If a man on the Sabbooth day receine circumcision vvithout* Bib. 1577.  
*breaking of the lauu of Moyses*. Io 7. v. 23. For, *to the* ὅτι μὴ λυ-  
*end that the lauu of Moyses be not broken*. And, *The* ὅτι ἡ νόμος.  
*sonne*



ἀποδομιὰ sonne of man must suffer many things, and be reprovned of  
 ἡμῶν. the elders. Mar. 8. v. 31. For, be reiected. as in the  
 psalme, The stone which the builders reiected, vve  
 say not, reprovning of the said stone, vvhich  
 1 Tim. 3. is Christ. And, νεόφυλος, a yong scholer, in al  
 your trāslatiōs, falsely. And, Σιμόν of Chanaan or  
 Mar. 3. Simon the Cananite, vwho is called otherwise, Ze-  
 λότες, that is Zelous, as an interpretation of  
 the hebrue vvord, *Cananaus*: vvhich I maruel  
 you cōsidered not, specially cōsidering that  
 כ.פ. the Hebrue vvord for Zelous, & the other  
 for a Cananite, beginne with diuers letters.  
 Heb. 2. v. 1. and, lest at any time vve should let them slippe. for,  
 lest vve slippe or runne by, and so be lost.  
 An. 1562. 19 And as for the first bible, vvhich vvas  
 done in hast, and not yet corrected, but is  
 Mat. 22. printed still a fres h: that saith, vwith Herods ser-  
 uants, as though that vv ere the only sense:  
 a Mat 24. that calleth *idiotas* lay men: <sup>a</sup> κελών, a ship:  
 b Mar. 5. <sup>b</sup> ἰσχυρόν, vvondering: <sup>c</sup> ὀβρισία, are gone  
 c Mat. 25. out: <sup>e</sup> ἔξουσιαν, his substance: and, To knowv the  
 Eph. 3. excellent loue of the knowvledge of Christ. For, the loue  
 of Christ that excelleth knowvledge. And, of men that  
 Tit. 1. turne array the truth. For, that shunne the truth and  
 turne array from it. And, Mount Sina is Agar in Ara-  
 bia. For, Agar is Mount Sina. &c.  
 20 Let these and the like be smal negli-  
 gences or ignorances, such as you vv il par-  
 don vs also, if you finde the like. Neither  
 do vve greatly mislike, that you leaue these  
 vvordes

vvordes, <sup>a</sup> *Vrim* and *Thummim* and <sup>b</sup> *Chemarim* and <sup>c</sup> *Ziims*, & *Iims*, vntranslated, because it is not easy to expresse them in English: and vve vould haue liked it as vvell in certaine other vvordes, vvwhich you haue translated, *images*, *images*, and *stil*, *images*, being as hard to expresse the true signification of them, as the former. And vve hope you vvill the father beare vvith the late Catholike translation of the English Testamēt, that leaueth also certaine vvordes vntranslated, not only because they can not be expressed, but also for reuerence and religion (as S. Augustine saith) and greater maiestie of the same.

<sup>a</sup> Deut. 33.  
<sup>b</sup> 4 Reg. 23.  
Jerem. 50.

Hamanim.  
Esa. 17.  
Gillulim.  
Ier. 50.  
Miphletseth.  
3 Ro. 15.

21 Of one thing vve can by no meanes excuse you, but it must saour vanitie, or noueltie, or both. As vvhen you affectate new strange vvordes vvwhich the people are not acquainted vvithal, but it is rather Hebrue to them then English: *μάλα σεμνῶς* *ὀνομαζόμενος*, as demosthenes speaketh, vitering vvith great countenance and maiestie, *Against him* came vp Nabucadnezzar king of Babel, 2 Par. 36. v. 6. for, Nabuchodonosor king of Babylon: Saneherib, for Sennacherib: Michaiahs prophecie, for Michas: Iehoshaphats praier, for Iosaphat: Vzza slaine, for Oza. Vvhen Zerubbabel vvent about to build the Temple, for Zorobabel: Remēber what the Lord did to Miriā, for Marie, Deut. 34. And in your first translation, Elisa for Elifans, Pekahia & pekah for Phaceia & Phacee, Vxianu for Oziās, Thiglath-peleser for Teglatb.

Bib. 1579.  
Demosth.  
2 Par. 36.  
v. 6.  
c. 32.  
Fo. 172. 173.  
Fo. 160.  
Epistle to the Queene.

Bib. 1562.  
4 Reg. c. 15.  
16.

Phalasar,

*phalasar*, Ahaziah for Ochozias: *Pek* a the sonne of *Remaliabu*, for, *Phacee* the sonne of *Romelia*. And vvhy say you not as vvell *shelomob* for Salomon, and *Coresh* for *Cyrus*, and so alter euery vvord from the knovven sound and pronuncia-tion thereof? Is this to teach the people, vvhen you speake Hebrue rather then En-glish? Vvere it a goodly hearing (thinke you) to say for *Iesvs*, *Ieshuah*, and for *MARIE* his mother, *Miriam*: and for *Mes-sias* *Meshiach*, and for *Iohn*, *Iachannan*, and such like monstrous nouelties? vvwhich you might as vvell doe, and the people vvould vnderstand you as vvell, as when your preachers say, *Nabucadnezer* king of *Bábel*.

Calhl.

Præfat. in  
Esa.

22 Vvhen Zuinglius your great Parriarke did reade in Munsters translation of the old Testamēt, *Iehizkiah*, *Iehzechel*, *Choresh*, *Darianesch*, *Beltzezz*, and the like. for, *Ezechias*, *Ezechiel*, *Cyrus*, *Darius*, *Bal-tasar*: he called them barbarous voices, & vnciuil speeches, & said the vvord of God vvvas soiled and depraued by them. Knovv you not that proper names alter & chaūge, and are vvritten and sounded in euery lan-guage diuerfely? Might not al antiquitie & the general custom both of reading and hearing the knovven names of *Nabuchodonosor*, and *Michæas*, and *Ozias*, suffice you, but you must needes inuent other vvwhich



vvhich the people neuer heard, rather for vaine ostentation to amase and astonish them, then to edification and instruction. Vvhich is an old Heretical fashion, noted by Eusebius lib. 4. c. 10: and by the author of the vnperfect cōmentaries vpon S. Matthev, ho. 44: and by S. Augustine lib. 3. c. 26. contra Cresconium.

23 Vvhat shal I speake of your affectation of the vvord *Iehōua* (for so it pleaseth you to accent it) in steede of *Dominus*, The Lord: vvhereas the auncient fathers in the very Hebrue text did read and sound it rather, *Adonai*, as appeareth both by S. Hieroms translation and also his cōmmentaries, and I vvould knowv of them the reason, vvhy in the Hebrue Bible, vvhen so euer this vvord is ioyned vvith *Adonai*, it is to be read *Elohim*, but only for auoiding *Adonai*, tvvise together. This I say vve might iustly demaund of these that take a pride in vsing this vvord *Iehōua* so oft both in English & Latin: though otherwise we are not superstitious, but as occasion serueth, only in the Hebrue text vve pronounce it and reade it. Againe vve might aske them, vvhy they vse not as vvell *Elohim* in steede of *Deus*, God: and so of the rest, changing al into Hebrue, that they may seeme gay fellowves, and the people may vvonder at their vvonderful

*Iehouah.*

יהוה

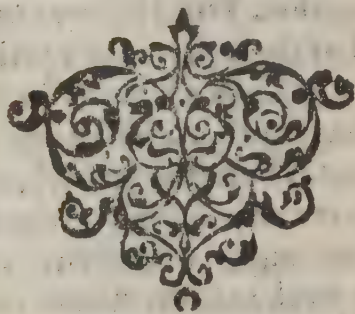
X

and

and mystical diuinitie.

24 To conclude, are not your scholeters (thinke you) much bound vnto you, for giuing them in steede of Gods blessed worde and his holy Scriptures, such translations, heretical, Iudaical, profane, false, negligent, phantastical, nevv, naught, monstrous? God open their eies to see, and mollifie your hartes to repent of al your falschod & treacherie, both that vvhich is manifestly conuincd against you and can not be denied, as also that vvhich may by some shew of ansver be shifted of in the sight of the ignorant, but in your consciences is as manifest as the other.

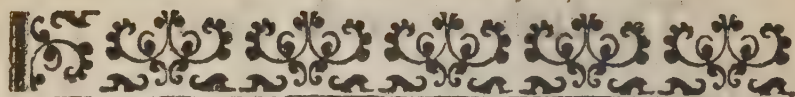
FINIS.



# The faulces correcte thus.

Page 46. fecit honem	fecit hominem.
53 Abac. 2. v. 13.	Abac 2. v. 18.
80 <i>προβυλεπος</i> ,	<i>προβυλεπος</i> .
117 Prou 3, 15. marg.	Prou. 30, 15.
ibid. Prou. 27, 30. marg.	Prou. 27, 20.
124 mur- in marg.	murder.
186	178.
For 187	Read 179.
178 Io. 5, 3.	1 Io. 5, 3.
194	186.
195	187.
241 (line 2) then,	rather then.
256 hat being,	that being.
255 <i>ευχαρισ</i> in marg.	<i>ευχαρισ</i> .
210 and 316 in the Hebrue, of necessitie, because the printer could not supplie them, there vvanterh the vovvel <i>Holem</i> . and for like reason pa 211. and 134. there vvanterh <i>Kibbuts</i> . Vvhich also caused vs to leaue some wordes vvithout vovvels, as once in the Preface. & alibi.	
49 in some fevve copies ther vvanterh <i>segol</i> .	





A BRIEF TABLE TO DIRECT  
THE READER TO SVCH PLACES

*as this booke proueth to be corrupted in diuers  
translations of the English Bibles: by or-  
der of the bookes, chapters, & verses  
of the same. Vvith some other cor-  
rupted by Beza & others, in  
their Latin trans-  
lations.*

*Genesis.*

**C**Hap. 4. vers. 7. pag. 11. nú-  
ber 28. and p. 172. nu. 9.  
chap. 14. vers. 18. p. 18. nu. 42.  
and pag. 263.

chap. 34. v. 35. p. 106. numb. 7.  
chap. 42. v. 38. p. 111. nu. 12.

*4 of the Kinges.*

Chap. 19. v. 5. p. 302. nu. 6.

*2 Paralipomenon.*

Chap. 28. v. 19. p. 313. nu. 10.

chap. 38. v. 8. p. 49. nu. 19.  
and p. 291. nu. 1.

*1 Esdras.*

Chap. 9. v. 5. p. 209. nu. 16.

*Psalmes.*

Pfal. 48. v. 16. p. 133.

Pfal. 84. v. 7. p. 309.

Pfal. 85. v. 13. p. 112. nu. 13.  
and p. 20. nu. 46.

Pfal. 89. v. 48. p. 113. nu. 14.

Pfal. 95. v. 6. p. 288.

Pfal. 98. v. 5. ibidem.

Pfal. 131. v. 7. 1b.

Pfal. 138. v. 17. p. 274.

Pfal. 147. v. 19. p. 133.

and v. 18. p. 308. nu. 3.

*Prouerbes.*

Chap. 1. v. 12. p. 117. num. 22.

cha. 9. v. 2. p. 271. nu. 21. cū seq.

chap. 27. v. 20. p. 117.

chap. 30. v. 16. ibid.

*Cantica Canticorum.*

Chap. 6. v. 8. p. 70. num. 10.

chap. 8. v. 6. p. 20. num. 46.

See pag. 306. num. 2.

*Of vvisedome.*

Chap. 3. v. 14. p. 190. num. 3.

chap. 15. v. 13. p. 55. num. 27.

*Ecclesiasticus.*

Chap. 5. v. 5. 191. num. 4.

chap. 7. v. 31. p. 221. in princip.

*Esaï.*

Chap. 2. p. 310. num. 7.

chap. 26. v. 18. p. 307.

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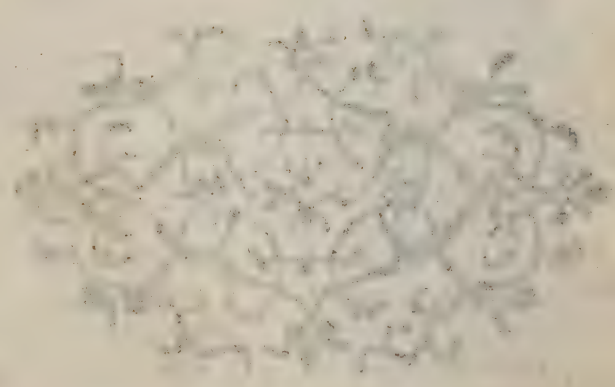
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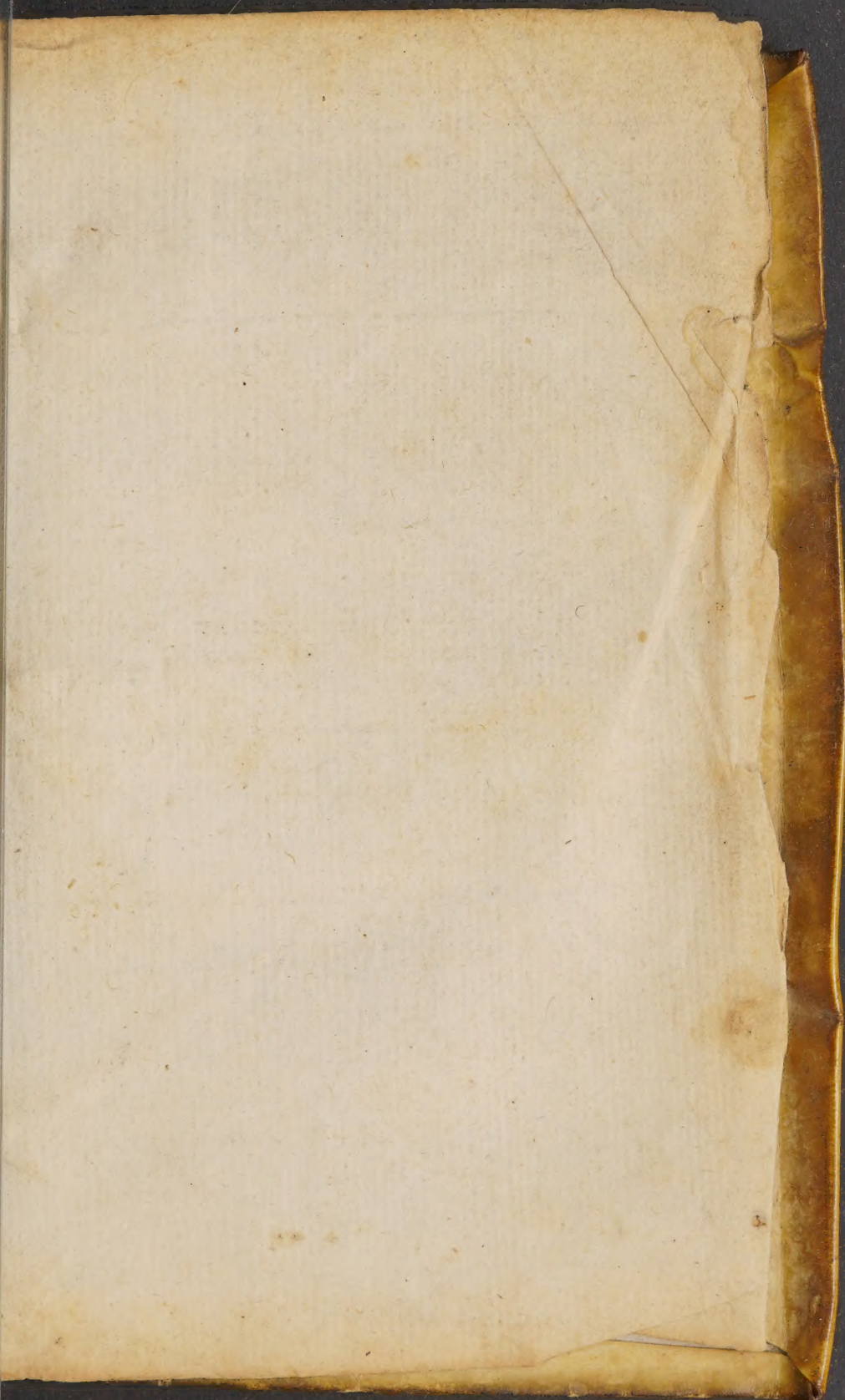
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